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Lith. W H Rease Phila.

THE

UNION TABERNACLE;

OR,

Movable Tent-Church:

SHOWING

IN ITS RISE AND SUCCESS A NEW DEPARTMENT OF CHRISTIAN ENTERPRISE.

BY

REV. EDWIN M. LONG,

SUPERINTENDENT.

WITH INTRODUCTORY REMARKS,

BY

REV. MESSRS. NEVIN, COOKMAN, KENNARD, STORK, WILLITS, AND OTHERS.

"Then a cloud covered the Tent of the Congregation, and the glory of the Lord filled the Tabernacle."—EXODUS xl. 35.

"Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."—MATT. xi. 4, 5.

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TO

GEORGE H. STUART,

PRESIDENT,

AND TO

THE MEMBERS

OF THE

Young Men's Christian Association

OF PHILADELPHIA,

TOGETHER WITH ALL OTHERS WHO HAVE AIDED THIS ENTERPRISE BY FERVENT PRAYER, BY EARNEST PREACHING, AND BY CHEERFUL CONTRIBUTIONS,

This Volume

IS RESPECTFULLY DEDICATED BY

THE AUTHOR.

11/64

PREFACE.

"I BELONG to the Muslin Church," said a man, last summer, whose testimony was contested on account of his previous infidelity. To the inquiry by the court, "What church is that?" this book would give the answer.

Three considerations have suggested this volume.

1. Having received numerous inquiries as to the success of this new effort to carry the gospel to the masses, as well as invitations to visit different cities to set in motion a like instrumentality, I thought a book would give the information specifically needed.

2. The simple statement, by a friend, of some of the facts recorded in this volume, drew forth the following noble offer, communicated in a letter from one who writes thus:—

DEAR BROTHER LONG:—The Lord has moved the heart of one of his servants to authorize me to draw, whenever needed, for one thousand dollars to build another movable Tabernacle.

Would it not be well to come down at once and arrange the plans, and order it?

I am enjoined to keep the name confidential, under penalty of withdrawal.

It is given for Christ's sake, and not as unto men. Praise his name.

Phila., 1 mo., 28, 1859.

This liberal and spontaneous offer very naturally suggested the thought that, if the Christian public were made familiar with the happy results of the Tent-enterprise, might it not

prompt others to the performance of similar deeds of benevolence, and multiply the number of such appliances for the advancement of the Redeemer's kingdom?

3. A missionary, after reading some of the letters I had received from converts, handed me ten dollars to have a number of them copied for his own use. What so interested him I thought would gratify and encourage others.

Having had to superintend over five hundred meetings held during the past nine months in the Tabernacle, and to answer some seven hundred letters received from converts, penitents, and others, besides attending to the business affairs of the Tent, it will be evident that it has been out of my power to bestow that attention in the preparation of this volume which otherwise might have been done.

As it is designed to influence public opinion in relation to the starting of similar enterprises for the approaching summer, it is deemed essential to publish it without further delay. Such as it is, I send it forth on its mission, looking for a blessing upon it to Him in whose name and for whose glory alone it has been written.

As the incidents in relation to this work of grace among children properly form a distinct department, they have been classed together, and will be bound both separately and in connection with this volume. A Table of Contents will precede each department.

Should any profits accrue from the sale of this book, they will be deposited with the Treasurer of the Union Tabernacle, (Horace J. Smith, 505 Market Street, Phila.,) to be applied toward the defraying of expenses in future Tent-operations.

Any information that may be desired in relation to the movement, which may not be found in this work, will be cheerfully given in answer to letters addressed to the author.

E. M. Long,
Norristown, Pa.

Feb. 23, 1859.

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INTRODUCTORY REMARKS.

BY SEVERAL CLERGYMEN.

THE years 1857 and 1858 are memorable in the history of the American Church. Never, perhaps, since the introduction of Christianity, has it in an equal period, in any portion of the world, excited a more general interest or achieved nobler triumphs. A slumbering Church hearkened to the voice from the Excellent Glory, which called her with special power to shake herself from the dust and put on her strength; and marvellous have been the results of her frequent and fervent supplications and her persevering labors of love.

One of the most palpable and precious effects of the copious effusion of the Spirit was an intense anxiety on the part of God's people to do good. Having been blessed themselves, they longed and labored to make others partakers of the benefit. And they were ready, in an unusual degree, to *work together*, without being trammelled by denominational peculiarities. "The multitude of them that believed were of one heart and of one soul." As the product of this noble zeal, prayer-meetings were multiplied, special sermons were preached, tracts for the times were freely distributed, and personal visits were made to the ignorant and careless. Such was especially the case in the larger cities and towns.

As early as November, 1857, a meeting of Christians was held in the First Presbyterian Church of Norristown, to adopt measures for the construction of a large Tent in

which the gospel might be preached throughout the destitute portions of Pennsylvania. This grand idea, which originated in the "Hedge and Highway Pulpit" that had been used by the Rev. E. M. Long, with gratifying success, for some months, in several neglected districts of the State, soon rallied around it a number of earnest adherents, who carried it forward to completion; and admirably did this new agency fall in with the reigning spirit and the existing need. As this movement was to proceed on the *union* principle, and as it required direction and support, its management was tendered to "The Young Men's Christian Association of Philadelphia," and by that band of devoted friends of Jesus promptly and cordially assumed for six months.

It is not to be denied that many good men regarded the whole enterprise with some doubts as to its expediency. Much, however, was done to scatter such misgiving, when, on the 1st of May, the "*Union Tabernacle*," standing at the west side of Broad Street above Spruce, was filled with a devout audience to witness its dedication, and its platform was occupied by scores of evangelical ministers who had assembled to conduct, or to unite in, the solemn and interesting service. And it is confidently believed that the subsequent results of this agency, both in the city and beyond its limits, have already been such as to remove all skepticism from pious minds not only as to its propriety, but also as to its high importance.

For our own part, we like the Tent-movement for the testimony which it will carry with it in favor of earnestness in the great business of salvation, showing as it will, in its beneficent progress, that, whilst men are enthusiastic in regard to all secular and short-lived interests, there are at least some who are willing, on a corresponding scale of ardor and effort, to watch and work.

"For souls which must forever live
In rapture or in woe."

We like it, too, for the opportunity which it will give the people of God of every name, in various localities, to meet and worship *together*, and thus exhibit to a cavilling world that, notwithstanding denominational organizations exist, there is, after all, but one great living heart in the Christian Church, burning and beating with responsive love to the Saviour's immeasurable compassion for a sinful and perishing world.

Deeply are we persuaded, indeed, that it is high time the *aggressive* spirit of Christianity, which the Tent may be said in part to represent, should be called more generally into action. "Wisdom" should cry "without;" she should utter "her voice in the streets;" she should cry "in the chief place of concourse, in the opening of the gates." To none do we yield in our respect for the ministerial office of which a condescending God has counted us worthy, or in our regard for the Sabbath, or in our reverence for the sanctuary with its divinely-established order and ordinances. But certain are we, at the same time, that no right conception of religion in its infinite grandeur and everlasting importance will tend to restrict its propagation to fixed times and places.

When the servant, in the parable of the Marriage-Supper, reported the excuses with which his invitations had been met, "then the master of the house, being angry, said to his servants, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." This *going out* is now needed, and this *moral coercion* is now demanded.

There should be earnestness in *saving souls*, above all things else. The gospel should be preached wherever and whenever men can be gathered to listen to its proclamation. Each individual member of the Church should realize his responsibility, and come up with all his talents "to the help of the Lord, to the help of the Lord against the mighty." Every one that wears the Christian badge should feel that he is bound to live for the Redeemer just as though the cause of Christianity were intrusted solely to his hands. And, believing that the "*Union Tabernacle*" is adapted, with God's blessing, to serve as a valuable auxiliary in the attainment of these momentous desiderata, we cordially unite with our brethren whose certificates follow, in their valuable testimony to its past usefulness and in their prayers for its future and eminent success.

ALFRED NEVIN,
Pastor of the Alexander Presbyterian Church.

PHILADELPHIA, January 1, 1859.

Rev. E. M. LONG.

Dear Brother:—Most cordially do I respond to your wishes, and communicate my testimony respecting the efficiency and usefulness of the "Tent" enterprise.

Besides frequent visits, it was my privilege, on three different occasions, to proclaim, to the multitude assembled beneath its spreading canvas, the truth as it is in Jesus. Rarely have I witnessed or participated in services so full of deep interest and holy, blessed influence. It may not be inappropriate, in this connection, to state that, in addition to other fruits of these humble labors, I have a letter from a lady in Boston, who testifies that the discourse on the gain of the world and the loss of the soul was the means, under God, of her awakening and conversion.*

* As Brother Cookman has stated an interesting fact of which I was ignorant, I would also add, for his encouragement, that two souls he may never

None can doubt that Providence has assigned you a *prominent position* in the great battle that is being waged with sin and hell. Your weapons, though *novel* and *simple*, are (as past success can attest) "mighty through God in the pulling down of the strongholds of the wicked one." Let me say, in a spirit of Christian fraternity, Go forward! Carry your Tabernacle around every Jericho of sinful abominations. The "tribes" are with you; they join in the shout of "Christ" and "Union!" With faith and holy expectation, they are looking for *triumph* broad as the world and lasting as eternity. Hallelujah! for the Lord God omnipotent reigneth!

Your brother in Jesus,

ALFRED COOKMAN,

Pastor of the Green Street M. E. Church.

PHILADELPHIA, Feb. 19, 1859.

PHILADELPHIA, Feb. 3, 1859.

DEAR BROTHER LONG:—

You ask me concerning my impressions of the "Tent" movement in this city. I may answer, Pleasant, very pleasant. It developed, among others, the following important facts:—

1st. A preparation of heart among God's people, by his Spirit, for such a movement.

2d. That blessed oneness of evangelical Christians around the mercy-seat, and in preaching Christ the only way of salvation.

3d. That multitudes who usually go to no stated place of worship can by this means be brought under the preaching of the gospel, to their eternal salvation.

4th, and greatest of all. It has been manifested that He

---

see till he meets them at the right hand of God were brought to the Saviour through his sermon on "the dry bones." One of them was awakened, as she told my informant, (a Presbyterian clergyman,) by what she heard of the "dry bones" outside the crowded Tent.—AUTHOR.

who dwelt in the Tabernacle in the wilderness powerfully manifested himself in the "Tent" erected in Philadelphia, to the salvation of sinners and the glory of his own holy name.

Yours, affectionately,
J. H. KENNARD.

Dear Brother:—The Tabernacle originated in a desire to preach the gospel to the masses in destitute localities. It was a natural product of the great revival with which our community has been blessed during the past year.

It was my privilege to preach in the Tabernacle on three different occasions, and in three different localities, whilst it remained in the city.

The usual attendance was from two to three thousand persons. A large proportion of the audience was ordinarily composed of those who seldom frequented any place of public worship.

I can attest the practical utility of this instrumentality for reaching the masses with the gospel, from personal knowledge. I was called, some time ago, to visit a man in the last stage of consumption, who told me that his first religious impressions, and his new birth into the kingdom of Christ, were experienced in the Tabernacle. Last week this man died triumphantly in the faith of our Lord Jesus Christ.

In my pastoral visits, I heard of many who were brought to Christ in the Tent. May the Lord continue to bless this effort to preach the gospel to the poor, and may the Tabernacle be perpetuated as one of the great instrumentalities for the conversion of souls and the glory of God!

T. STORK,
Pastor of St. Mark's Lutheran Church, Phila.

PHILADELPHIA, January 5, 1859.

PHILADELPHIA, February 19, 1859.

Dear Brother:—I have but one opinion in regard to the "Tent" enterprise; and that is entirely in its favor. The whole movement is eminently in the spirit of Him who, "when he saw the multitudes, was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd," and who said, "Pray ye *therefore* the Lord of the harvest that he will send forth laborers into his harvest." Matt. ix. 36–38.

It not only reaches the class who most need it, but reaches them in a manner the most admirable.

Its broad, catholic spirit, its economic aspect, and its mobility, are all grand features.

It is better than "flying artillery:" it is a movable *fort*, and must do great and good service in the battles of the Lord. May the blessing of the "Captain of our salvation" continue to rest upon it!

Yours, truly,

A. A. WILLITS,

Pastor of First Reformed Dutch Church, Seventh and Spring Garden Streets.

PHILADELPHIA, February 9, 1859.

I most cheerfully respond, my dear brother Long, to your request, "Give me your views of the influence of the Tent in your parish."

I can say, from my very heart, *Good, wholly good, and nothing but good*, so far as my observation goes; and I do not speak without knowledge.

I preached there several times to both adults and children, and generally to large, attentive, and anxious auditors. Indeed, *I never saw more earnest heed given to the gospel than at the Tent;* and I have felt there, truly this is none other than the house of God and the gate of heaven to my soul. In visiting my people, and in seeking out the lost sheep of the house of Israel, I have heard many

most favorable remarks about the good that has been effected by the preaching in the Tent. Several persons have, by divine grace, received the word into good ground, and are bringing forth the fruit of righteousness to the praise and the glory of God. Many others have acquired a taste for public worship, and are now seen in the house of God, where they have been strangers for years.

Besides this influence upon the Christless, much has been accomplished for the Christian. Ministers and people of different denominations have been brought together, and the spirit of true Christian unity has been greatly promoted. Nothing has pleased me more than the frequent reference made by the people to this fact; and I now feel encouraged to hope that we may all again become one in Christ Jesus. The Church of God was united for ages,—during the whole Jewish dispensation; it was united in the time of Christ; it continued united for centuries after his death; and why should we not say that it may be united again, and remain so forever, both on earth and in heaven?

I firmly believe it; I pray for it; I look for it; and I conceive that I work for it whenever I preach in the Tent, and do what lies in my power to aid and encourage you in the great and glorious mission in which you are now so faithfully engaged.

Affectionately, your brother in Christ,

ROBERT C. MATLACK,

Rector of the Protestant Episcopal Church, Eleventh and Washington Streets.

It has been my privilege to be very intimately acquainted with the history of the "Union Tabernacle" at each of its four stations in the city of Philadelphia, and also at Quakertown. That history, as it appears to me, has developed beyond all contradiction the following particulars:—

I. That there is such a thing as a "UNION SPIRIT" among Christians.

II. Such a thing as "UNION PREACHING" by ministers.

III. Such a field as that of "UNION MISSIONS."

The day that this door, now so invitingly open, is closed again, will be a melancholy one indeed for the cause of Christ.

Especially in many portions of our own beloved State the Tent seems to be the only way that has been hitherto discovered of giving the *gospel to the masses.* With all my heart I bid this movement "God speed;" and so long as it shall be carried out on the same principles which have characterized it heretofore, I cannot doubt but that it will meet with similar success.

GEORGE DUFFIELD, JR.

Pastor of the Coates Street Presbyterian Church, Philadelphia.

PHILADELPHIA, January 7, 1859.

I can bear cheerful testimony to the glory and power of God which rested upon the people gathered under the covering of the Tent.

Never have I witnessed more deeply interested auditors than were there assembled, not merely by hundreds, but even by thousands.

The word of God was not bound; but, while the gospel was preached in simplicity and energy, it doubtless found its way to a legion of hearts.

While the brethren "dwelt together in unity," the holy oil of heaven's baptism descended, and appeared to run all over them, even to the skirts of their garments. Who that was present the last evening of the Tent-operations at Broad Street and Girard Avenue will soon forget the display of mercy which was granted? Peter, upon the mount of transfiguration, was so impressed with the heavenly vision that he said, "Lord, it is good to be here: let us make three tabernacles;" and so fully

am I convinced of the smiles of God upon this enterprise, that with all my heart I would say, Let us make *three hundred* tabernacles, that we may pitch them in all parts of this city.

It will be impossible to calculate the good that has been accomplished by these Tent-operations. I am pleased at the proposition to gather some account of the good; but, my dear brother, you are only gathering together the *fragments*,—the crumbs,—while the great body of the good will remain to be seen in the light of eternity.

My heart is with you in this work; and I pray that the time may speedily come when

"Names and sects and parties fall,
And JESUS CHRIST be all in all."

Yours in Christ,

T. A. FERNLEY,
Pastor of the Cohocksink M. E. Church.

PHILADELPHIA, January 15, 1859.

A clergyman bears the following testimony to the character of the preaching:—

It was while the Tent was pitched at Broad Street that I became somewhat familiar with your operations. I have often retired from that consecrated enclosure after service with the exclamation, "'Christ and him crucified' has been faithfully preached, and no one can go away from this place with the least excuse for remaining a stranger to Christ." I think I can truly say that I never heard in one place so many eloquent, and at the same time faithful, clear, and impressive, sermons as in the Tent.

The services in that Tent are most vividly impressed upon my mind. The exercises for children and youth were especially interesting. There was kindled a zeal

among the children of this entire neighborhood which will never be extinguished.

I often go back in imagination to the Tent, and as I listen to the eloquent and solemn appeals of a Leyburn, a Cookman, a Nevin, &c., or as I look upon the bright faces of the thousands of our children lifting their hosannas to the Saviour of lost souls, I cannot but rejoice in the belief that hundreds will bless God for it through all eternity.

Apart from the fact that many souls were converted through its instrumentality, is also another,—viz., the subsequent organization of an evangelical church, which it is believed will become an additional means in forwarding the cause of Christ.

I have attentively watched "the Tent-movement," from the first conception of it to its completion, from its narrow dimensions as a Highway and Hedge Pulpit, only large enough to accommodate *one* minister, until it had enlarged and widened its ample canvas and curtains so as to take in *himself* and the thousands that flock to hear the gospel at his lips. It has been my high privilege to pray with and counsel Mr. Long throughout the way in which God's good providence has led him; also at first to encourage him to go on, nothing doubting, until the meeting in the First Presbyterian Church, Norristown, which on October 10, 1857, inaugurated the Association for building the Union Tabernacle. It is God's work; and to him be all the glory. "To him that believeth, all things are possible."

J. F. HALSEY,
Pastor of the First Presbyterian Church, Norristown.

Rev. Mr. LONG.

Dear Brother:—It affords me much pleasure to give you my impressions of the services conducted in the Union Tabernacle of the Young Men's Christian Association of this city during the spring and summer of last year, and of the results which I believe to have been worked out by them.

Whenever I attended the worship of God in the Tabernacle, I was impressed with the solemnity which prevailed, and the deep but quiet feeling which was manifested. The early Sunday morning services, in the heat of summer, seemed to me to be particularly marked in this respect; and it cheered my heart to see so many souls, irrespective of denomination, unitedly waiting upon the Lord at the breaking of the day dedicated to and hallowed by him. Nor did I visit the Tabernacle at any other time without feeling that it was good to be there.

As to the results of the enterprise, especially among that class of our people which had but seldom been reached by other gospel means, I do not entertain a doubt. Many a soul which, in the spirit of Christ's command as expressed in the parable of the Supper, had been compelled to come in from the highways and hedges, received in that Tabernacle the bread of life and the water of life. The great day of the Lord will alone reveal all the good that has been accomplished, to the glory of Him whom all evangelical churches adore as their common Prince and Saviour. My best wishes will continue to attend this and every similar enterprise.

EDMUND DE SCHWEINITZ,
Pastor of the Moravian Church, Franklin and Wood Streets.

PHILADELPHIA, February 28, 1859.

Rev. E. M. Long.

My dear Brother:—In addition to the preceding statement of Brother de Schweinitz, to which I can cordially subscribe, I would simply add, that, so far as my observation went, the operations of the Tent in this city were conducted in a manner which seemed carefully to avoid all collision with the ordinary means of grace employed by the various churches in its neighborhood. Indeed, it was not until after I had fully understood that all occasion of evil in this respect would be scrupulously guarded against, that I consented to participate in the movement. It was a rule, carefully observed, I believe, always to consult pastors and churches in whose vicinity the Tent was pitched, in regard to the time of its services. The Tent was made, as indeed it was proper it should be, a subsidiary agency in the great work of the Church,—was one of the methods in which the Church itself felt constrained to exert her spiritual strength for the glory of the great Head, and the salvation of souls.

And I have reason to believe that, as a subordinate instrumentality, it was blessed of God to the salvation of souls, and of such as, humanly speaking, would not have been reached by other means. Some may have cherished exaggerated expectations concerning it as a special measure for carrying forward the work of the gospel; others may indulge in exaggerated descriptions of the results which followed the preaching of the gospel within its canvas. But, all such extravagances aside, I feel persuaded that the plain, faithful ministrations which were employed from time to time—the simple and earnest setting forth of the great facts and truths of the gospel, which I know were there exhibited—were such as God has promised to bless, and as were best adapted to the deepest wants of the multitudes who were usually congregated at its services.

My hope and fervent prayer is that the Divine blessing

may attend it in all its movements; that the same rules by which it was governed whilst in the city, and the same decency and good order which predominantly characterized its services whenever it was my privilege to attend or participate in them, may be maintained in its future course; and, finally, that it may continue to prove, especially in destitute districts, the spiritual birthplace of many souls, renewed in Jesus Christ unto eternal life.

Fraternally yours,

J. H. A. BOMBERGER,

Pastor of the German Evangelical Reformed Church, Race Street, Philadelphia.

723 Wood Street, March 1, 1859.

On Saturday, the 1st of May, 1858, it was my privilege to be present at the evening services on the day of the dedication of the "Union Tabernacle" or "Tent," then located on Broad Street, next to the Academy of Music. The sounds of music from the adjacent splendid edifice were heard; but sweeter far, in our ears, were the songs of Zion in the Tent, as the large assembly joined in singing the words,—

> "Jesus shall reign where'er the sun
> Does his successive journeys run."

The solemnity of the services gave evidence of the presence and blessing of Jesus. Many were drawn to the spot by curiosity; but they remained with profit and departed with expressions of approval.

Afterward, when the Tent was located at Tenth and Callowhill Streets, at Fourth and George Streets, and at Broad Street and Girard Avenue, I was frequently present, both at the meetings for adults and for children. The interest increased to the very last. The *farewell meeting* will never be forgotten. Many were rejoicing in

Christ, who had been led to repentance by the blessing of God upon the Tent-meetings. Others were weeping and asking what they must do to be saved.

When we look back upon the success which so signally attended the religious exercises in the Tent, we wonder that such efforts have not been made before. In 1832, (twenty-six years ago,) an article on "Open-Air Preaching" appeared in the "American Baptist Magazine," published at Boston, in which the writer (Rev. Howard Malcom) says, "Public addresses delivered in the open air have been common in all ages, for all purposes,—civil, military, and religious. For the former purposes they continue common; but for the latter they have become too rare. CALVIN, not content with the duties of his theological chair, taught the inhabitants of Geneva, every week, in the open air, in a certain convenient street. WESLEY went over all England and shook the slumbers of the whole population by field-preaching. In the year 1742, he put this question to his Conference:—'Have we not used field-preaching too sparingly?' and then a rule was enacted that every superintendent should preach in the open air once a week. WHITEFIELD preached abroad both in England and America. The Boston Common was one of his regular preaching-stations.

"The regular service of the sanctuary is necessary, and entirely scriptural so far as it goes; yet the mode for which we contend, being neither less scriptural nor less necessary, should not be neglected. Are not Christians bound to use every honorable and practicable mode of diffusing the gospel?" The author, after dwelling on the *motives* and *encouragements* to engage in this work, proposed the formation of an "*Open-Air Preaching Society.*" He adds, "If necessary, a tent, awning, or other slight accommodations could be provided, capable of being easily removed and placed in different situations. Those who officiate ought to be, in general, the well-known ministers

of the city and neighborhood. Three or four brethren skilled in psalmody must always be present, to commence with singing, during which time an audience will infallibly be gathered. We cannot remain innocent and continue to leave this great work unattempted. It is not enough that we say there is ample room in our meeting-houses, in all of which provision is made for the poor. We say not only that many poor are scarcely able to clothe themselves in a manner in which they are willing to attend public worship, but especially we say that the poor form but a small class of those for whom we would institute this mode of preaching. We seek all idlers, all Sabbath-breakers of every grade, comprising apprentices, journeymen, laborers, and respectable persons who prefer the recreation of a walk abroad to the spiritual refreshments of the house of God. We go on the presumption that, as far as possible, those who will not come to the sanctuary must be sought in the highways and hedges and in the streets and lanes of the city. Nor would we confine this mode of preaching the gospel to cities. Let us not go down to our graves so submissive to custom as to bring upon ourselves the guilt of souls. Let us view each wanderer among the thousands who throng the public walks as possessing a soul more precious than all material things!"

The plans proposed in 1832 have been nobly realized in the Tent of 1858. The thronging thousands, the fixed attention, the freedom from disturbance, the readiness of ministers to preach without remuneration, the lovely exhibition of Christian union in saving souls, and, above all, the manifest presence of the Holy Spirit in the conviction and conversion of very many sinners, impel us to redouble our efforts. Let the Tabernacle continue on its errand of love. Yea, let another Tabernacle be prepared, so that we may have one for the city and another for the country. Let similar efforts be made in other

parts of our land, and let us continually strive to obey the Great Commission:—"Go ye into all the world, and *preach the gospel to every creature.*"

THOMAS S. MALCOM.

PHILADELPHIA, March 1, 1859.

Rev. Mr. LONG:—

Dear Brother:—You have done me the honor to ask my opinion as to the practical working of the Union Tabernacle of the Young Men's Christian Association in this city. From my own observation and experience, my judgment is, that eternity alone will be equal to a full development of the great good resulting to both worlds from that movement.

It was my high privilege to preach "Christ and him crucified" on several occasions in the Union Tabernacle: on both occasions the attendance was large and most attentive. I would rejoice to hear of just such a movement in every destitute section of our land, and that all the ministers and church-members of the different families of Christ's great household were engaged in aiding the work. I cannot but pray, God pity and convert the man who, either *directly* or *indirectly*, opposes this work of God. Go on, and the Master go with you.

Yours, truly,

JOHN CHAMBERS,

Pastor of the First Independent Presbyterian Church, Broad and Sansom Streets.

"Behold how good and how pleasant it is for brethren to dwell together in unity."—PSALM CXXXIII. 1.

As recommendatory of this movement, and as a forcible illustration of Christian union, we herewith give the names of the one hundred and five different ministers who preached sermons in the Tabernacle during the year 1858. They will be classified according to their ecclesiastical connections.

PRESBYTERIAN, (O. S.)—Rev. Messrs. Baird, Breed, Christian, Crowell, Johnstone, Ladd, Leyburn, McPhael, Musgrave, Nevin, Ripley, West.

PRESBYTERIAN, (N. S.)—Rev. Messrs. Brainard, Duffield, Jenkins, Shepherd, Sharpe, Street, Sunderland.

EPISCOPALIAN.—Rev. Messrs. Barto, Carden, Goddard, Huntingdon, Matlack, Maxwell, Newton, Prentice.

BAPTIST.—Rev. Messrs. Burrows, Brown, Burlingham, Cathcart, Christine, Cole, Cressy, Day, Fisk, Jeffries, Kennard, McKean, Porter, Reed, Smith, Stowe.

METHODIST EPISCOPAL.—Rev. Messrs. Atwood, Bolton, Cookman, Cox, Day, Fenley, Heston, Karsner, Lyon, Maddox, Manship, Meredith, Pattison, Quigley, Stokes, Super, Taylor, Thompson, Torrence.

LUTHERAN.—Rev. Messrs. Ditzler, Horn, Hutter, Schultz, Storke, Wedekind, Willox.

GERMAN REFORMED.—Rev. Messrs. Bomberger, Gantenbein, Long.

DUTCH REFORMED.—Rev. Messrs. Berg, Fulton, Taylor, Thompson, Willits.

MORAVIAN.—Rev. Messrs. Bigler, Campman, De Schweinitz.

EVANGELICAL ASSOCIATION.—Rev. Messrs. Bliem, Butz, Gœbel, Krœcker, Myers, Orwig, Yeokel, Young.

GERMAN BAPTISTS.—Rev. Messrs. Desh, Fleishman, Myers.

INDEPENDENT.—Rev. Messrs. Adams, Chambers, Morris, Wilson.

MENNONITES.—Rev. Messrs. Gilman, Shelley.

ASSOCIATE REFORMED.—Rev. Messrs. Dales, Stranger.

PROTESTANT METHODIST.—Rev. Messrs. Murray, Stockton.

REFORMED PRESBYTERIAN.—Rev. Messrs. Groves, McAuley.

DISCIPLES.—Rev. Mr. Challen.

DUNKER.—Rev. Mr. Reinhart.

Among the many other brethren (nearly one hundred) who took part in the exercises by *addresses*, *exhortations*, &c., the following denominations were also represented:—

ASSOCIATE PRESBYTERIAN.—Rev. Mr. Church.

UNITED BRETHREN.—Rev. Mr. Hershey.

THE

UNION TABERNACLE.

CHAPTER I.

Home-Heathenism as Revealed by Statistics.

"*Watchman, what of the night?*"—Isa. xxi. 11.

TWO things are generally conceded among Christians: 1st. That those in Christian lands, who live and die in neglect of the means of grace, fare worse in eternity than the poor benighted heathen; that "it shall be more tolerable for Sodom and Gomorrah in the Day of Judgment than for . . . Chorazin and Bethsaida." 2d. That a vast mass of our population do thus live and die; do neglect the gospel as proclaimed in our Christian churches.

In Philadelphia it is estimated that there are over 200,000 of this class. Suppose for a moment that their prospects for eternity were merely as sad as those of the heathen, and that, instead of being distributed among a population of 400,000 or 500,000, they were congregated by themselves in a city like Camden. You ascend some eminence and gaze upon such a *heathen city* in the heart of America. You see no church-spire pointing the soul

heavenward; you hear no church-bell calling its inhabitants to the worship of God; passing through its streets, you hear no voice of prayer or praise; six days of the week you find them worshipping mammon, and on the seventh sacrificing to the God of pleasure. Could such a sight be looked on with indifference? Would not the Christian's heart bleed at every pore, while his lips would exclaim, It cannot, ought not, shall not be that thousands who thus hasten to eternity to meet a worse doom than Sodom and Gomorrah, shall be uncared for. If they cannot be reached in one way, they may be in another. If they cannot in churches made of brick or stone, let us use those of canvas or muslin; thus willing, like Paul, "to be made all things to all men, that I might by all means save some." None need or can be ignorant how such a sight would affect Jesus Christ were he now, as of old, again to walk among men. For we read that when Christ beheld the multitude that were fainting, and scattered abroad as sheep having no shepherd, "*he was moved with compassion*," and, after miraculously feeding them, he bade his disciples, "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." And he that "looked upon the city of Jerusalem and *wept over it*" could not fail to shed tears on such a sight as we have alluded to.

Before any extraordinary effort was put forth, on and after the day of Pentecost, we read that the disciples "continued with one accord in prayer and supplication." And when that day was fully come, and they were endued with power from on high, they felt constrained to tell the story of redeeming love to "the strangers of Rome, Jews and proselytes, Cretes and Arabians." And afterward we read, "that they that were scattered abroad *went everywhere preaching the word*." During the present Pentecostal period, when the multitude of them that believe are of one heart and of one soul, while daily feasting

at the great supper-table of the gospel, it was quite natural that they should heed the voice of the Master, "Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed and the halt and the blind." In answer to prayer, the finger of Providence pointed unmistakably to increased diligence and effort toward reaching those who are famishing outside the camp of Israel. Accordingly, to reach this class, it was deemed expedient to rear, in the name of the Lord of Hosts, a movable Tabernacle, which, in its various sojournings, might attract many perishing souls and supply them with the manna of heaven.

And what is this but the same spirit that stirred the mind of the Apostle Paul when he saw a city "wholly given to idolatry"? He immediately went to work to do *what* he could in *whatever* way he could. At first you find him entering the synagogue and speaking there to Jews and devout persons; then in school or "market daily conversing with them that met with him;" and afterward, ascending Mars Hill, he unfurls the blood-stained banner of the cross among those who cried out, "What will this babbler say?" And though "some mocked, and others said, We will hear thee again concerning this matter; howbeit, certain men clave unto him, and believed; among whom was Dionysius the Areopagite, and a woman named Damaris, and others with them." Have we not still among us the "Epicureans" and the "Stoics," whom we cannot reach in the "synagogue," and for whose special benefit we ought to enter the "market," ascend some eminence like "Mars Hill," or even be as ready as Paul to "enter in unto the people," though to reach them it would be necessary to "adventure into the theatre"?

But, in our land, *how* great is the "vast multitude" to whom reference has been made as forming "a city wholly given to idolatry"? As the Tent was suggested by seeing "these multitudes that were fainting, and

scattered abroad as sheep having no shepherd," whom it was hoped to reach and gather into "the fold," and as the fruits of this work detailed in this volume are designed to "move with compassion" and "stir the hearts" of God's people to undertake similar enterprises in various sections of the country, and as the necessity of this and similar movements can only be justified from the existence of such perishing masses unreached by the ordinary means of grace, the question arises, How large a proportion of our population is composed of this class?

The following reliable statistics are intended to answer this question.

The Rev. Dr. Dewitt furnished the Pennsylvania Synod of the Presbyterian Church in 1857 the following statistics:—Speaking of all the thirty counties east of the Alleghany Mountains, he says, "They are the oldest, most populous, and wealthy counties of the State, containing a population of 1,200,000. In this district there are 1800 churches, that will seat 800,000 people. This would leave a population of 400,000, or about one-third of the entire population, without any accommodation in any religious house of worship." This estimate is made on the supposition that the 1800 churches are filled, which, however, is not the case; and which fact taken into account would increase the proportion of "outsiders" from one-third to nearly the one-half.

But let us descend to particular localities. The report of the Philadelphia Tract Society says, "In Philadelphia, which is not behind other cities in her provision for Christian worship, the utmost church-room will scarcely accommodate *one-third* of the population."

The Rev. Dr. Ramsay, after a residence in the city as pastor some nineteen years, corroborates this statement by the following statistics. Speaking of one district of Philadelphia, he says, "There is a population of about 46,776. For these there is church-room for 10,000 out of

46,000!" Of another district, "There is a population of about 27,000. Of this number about 4000 are colored. They have church-room for only seven or eight hundred.

"For the white population there are only *four* churches, with church-room for about 3000 out of the 24,000.

"There are unlicensed groggeries, 280; licensed, 10! 2000 children go to no school; 2000 above the age of fifteen cannot read or write.

"About 12,000 adults have no church-room."

Having made it a point to inquire of pastors and others, resident in some twelve of the large towns in the interior of the State, in no instance did they suppose that as many as the one-half of the population could be denominated church-goers.

While taking a survey of the destitution in Northern Pennsylvania, I found, in a district of twenty-five miles in one direction and thirty-five in another, but two churches; although the country was studded all over with gem-like, priceless souls. That the adjoining county of Potter was no better supplied, can easily be judged from the fact that, according to the census of 1850, there was but *one church in the county.* I was informed since, by a clergyman, that they had a second one, but that one was without a pastor.

While visiting from house to house in a tour of some twenty miles in the same district, the mother of the first family said that she had not heard a sermon for five years. The second family was never known to have attended church. Farther on, I found a widow of a German family, who for ten years had been unable to hear a sermon in her own language.

That this proportion of the "heathen at home" is equally great in other Christian communities, is evidenced by the following interesting statistics, collected by the Rev. Harvey Newcomb, and published in his recent work on "The Harvest and the Reapers."

"LONDON.—The city of London, with a population of 2,688,000, has church-sittings for about 800,000, leaving 1,888,000 who could not be seated in the churches. Thirteen of the principal cities in the United States, with a population of 2,048,785, have sittings for 852,436. With a population 600,000 less than London, they have 52,000 more sittings than that city; and yet the deficiency in these cities amounts to 1,200,000.

"The whole number connected with Christian congregations, gathered by missionaries in heathen lands, so far as could be ascertained in 1854, was 1,572,000. Considering the zeal and success with which modern missions have been prosecuted, it is not a little surprising that the regular hearers of the gospel, brought to the nominal profession of Christianity by the united efforts of the Christian world for nearly three-quarters of a century, should not equal the actual heathenism of the single city of London. A country of nearly two millions of people, on the other side of the globe, and destitute of the gospel, would excite the earnest sympathy of the Christian public. And yet a population nearly equal to this exists in a like state of spiritual destitution in the heart of the British metropolis! We advert to these facts, not to disparage zeal for foreign missions. Would God it were a thousandfold more deep and earnest than it is! But we are prone to look far off for objects of beneficence, while we overlook the misery and wretchedness at our own doors. It must be confessed, however, that these who manifest the most zeal for foreign missions are most active in efforts to remove spiritual destitution at home; and we can only say, in the words of our Lord, 'Those ought ye to have done, and not to leave the other undone.'

"NEW YORK.—The population of the city of New York is 629,000, with church-sittings for 197,000, leaving 432,000 habitual neglectors of all religion,—more than twice the number of members in all the mission churches

in the world! Or, if we deduct one-fourth for those necessarily detained, we still have more than one-third who never enter the house of God; and we find not more than one-sixth of the population at church at one time.

"BROOKLYN.—In Brooklyn, (consolidated city,) reckoning the population at the present time, we have 208,000 people, with sittings for 71,000; leaving 137,000 who habitually neglect public worship, and, of course, have no religion,—a number greater than the nominal converts from heathenism in all Asia.

"This estimate is confirmed by actual surveys. In a recent canvass, on a street inhabited by respectable people, in fifteen families were found thirty-five adults, sixteen of whom attended no place of worship. In another instance, four hundred and eighty-eight families were visited, of whom one hundred and thirty-four were Catholics. Of the remaining three hundred and fifty-four, but one hundred and forty-one had any regular place of worship. And yet this is by no means the worst part of the city. The second and fifth wards, adjoining each other, have an aggregate population of twenty-four thousand, with church-sittings not to exceed five thousand. Thus, in this 'city of churches,' the most favorable view that can be taken presents a mass of heathenism that is truly appalling. And by the facts stated it will be seen that the state of things is still worse in the city of New York.

"From the statements already made, it appears that the destitution is found in nearly the same proportion in a dozen other cities of the Union; so that it may be presumed to be general. Nor is it confined to our cities. In the new countries of the South and West, extensive settlements are found which have no regular means of grace. In the valleys among the mountains, neighborhoods have been found where a sermon has not been preached for twenty years. In one of these remote valleys, the first clergyman who ever visited it was re-

quested to preach a funeral sermon for a person who had been dead twenty years! Nor is this state of things confined to the new countries of the West and South. In almost every township in the Eastern States, not excepting the most highly-favored portions of New England, there are dark corners and remote settlements whose inhabitants live in almost total neglect of public worship and of all religion; and high up in the mountains are people who live in a state of almost abject and heathenish degradation.

"When I commenced this investigation, knowing what masses are to be seen in our cities every Sabbath seeking their pleasure, and having some personal acquaintance with the heathenism that abounds, I supposed that the neglect of public worship was greater in the cities than in the country. But, from the facts that I have obtained, it appears that the reverse is true. Actual surveys have been made in different parts of New England, which agree so well as to furnish reliable data for an estimate. The following statements may be relied upon as accurate so far as they go.

"MAINE.—A report was made on this subject to the General Conference of Maine, in the year 1854, by a committee appointed the year before. This committee sent out circulars to all parts of the State, to persons connected with various denominations. From the answers received they selected fifty-three,—all that appeared to have been carefully prepared. These fifty-three cities, villages, and towns contained in 1850 a population of 127,098. The average attendance upon public worship, upon four counts, was 26,583,—a little more than one-fifth. The absentees from these congregations were 10,051. Allowing 1000 for strangers and transient worshippers, this shows 35,634—a little more than one-fourth—to be connected with the religious worship of all denominations, in these places,—leaving nearly three-fourths who

have no such connection, and who may be presumed to be living in the neglect of all religion. But in some of the most important of these places the neglect is still greater than the average shows.

"Another report was made in 1856, which says, 'In the most favored localities in this State, not more than from one-third to one-half of those who might attend public worship are ordinarily found in any house of worship on the Sabbath. Estimates from ten towns, taken promiscuously, showed that but little more than one-seventh of the people ordinarily attend public worship.

"NEW HAMPSHIRE.—A committee was appointed by the General Association of New Hampshire, in 1856, to ascertain the proportion of the population of the State who neglect public worship. At the meeting of the Association in May, 1857, that committee made a report. The committee sent out two hundred circulars to as many different towns. They received returns from eighty-two towns, with the following result:—

"'The whole number of places of worship reported in these towns, occupied by the several denominations, is as follows: Congregationalists, including the Presbyterian churches, 103; Baptists, 32; Freewill Baptists, 29; Christians, 9; Methodists, 33; Episcopalians, 6; Unitarians, 5; Universalists, 8; Quakers, 3; Union Congregations, 6; Second-Adventists, 2; Swedenborgians, 1; and Catholics, 1. Total, 238.

"'The reported average attendance upon the public worship of these several denominations is as follows: Congregationalists and Presbyterians, 12,081; Baptists, 2225; Freewill Baptists, 1645; Christians, 755; Methodists, 3686; Episcopalians, not reported; Unitarians, 475; Universalists, 235; Friends, 50; Union Congregations, 170; Second-Adventists, 360; Swedenborgian and Catholic, not reported. Total, 21,330.

"'The whole population of these eighty-two towns is

108,466, of which 38,692 are estimated as regular attendants upon public worship, leaving 69,774, or a fraction less than two-thirds of the whole population, who are regarded as neglectors of the sanctuary.'

"The towns here reported cover more than one-third of the State. They are all in the rural districts, embracing no city. The committee express the opinion that they show a fairer proportion of regular attendants upon public worship than the remaining towns; and they think an accurate investigation of the facts would show that at least two-thirds of the population of New Hampshire are not, except very indirectly, under the influence of the ordinances of evangelical religion.

"VERMONT.—In June, 1856, the General Conference of Congregational ministers and churches in Vermont appointed a committee to ascertain and report the facts respecting attendance on public worship in the State; and, aided by individuals in all evangelical denominations, the committee were able to present, in June, 1857, the results of their investigation. . . . From these returns it appears, as the committee say, 'that there are in Vermont at least 22,064 families in which there is no *habitual attendant* on evangelical worship, which, allowing five persons to each, would embrace 110,320 souls,—a fraction more than one-third of the whole population. The *average* attendance on evangelical worship is 55,410,—less than one-fifth of the population. Upon non-evangelical meetings, 9088,—about one thirty-fourth of the inhabitants. There are 77,640 *habitual neglectors* of all public worship,—a little less than one-fourth of the whole population; and 37,564 children of suitable age not connected with any Sabbath-school. There are 38,544 occasional attendants, —not quite one-eighth of the population.'

"MASSACHUSETTS.—At the meeting of the General Association of Massachusetts, held June 22, 1858, a committee appointed the year previous to investigate the sub-

ject reported, as the result of careful examination, 'that in the four States of Massachusetts, New Hampshire, Maine, and Vermont, about one-half of the inhabitants do not attend the sanctuary at all; that not more than about one-fourth of the whole population regularly attend any evangelical church; that in Massachusetts there are more than two hundred and fifty thousand persons who seldom, if ever, come within the sound of the gospel.'

"A venerable clergyman, who was for some time settled in the mountainous districts of Berkshire county, writes that about one-seventh of the population included all who could be depended on as hearers of the gospel in the various places where it was preached.

"CONNECTICUT.—An aged clergyman writes of the town where he is settled, in the central part of the State, that 'about one-fifth of the population are attendants on the three congregations having a name and a place for worship in the town. About two-fifths are habitually absent from all places of worship, except camp-meetings and funerals. The other two-fifths are aged and withered or in the years of infancy. In other rural districts where I am personally acquainted, the numbers have ranged between a fifth and a seventh, who have been reliable attendants on sanctuary privileges.'

"Rev. T. O. Rice, of Connecticut, says, 'It is a painful and startling fact that not far from one-half of our whole population do not come under the direct influence of the means of grace. They are in the condition of the heathen, without a Sabbath or sanctuary, and without a spiritual teacher.'

"OHIO.—Rev. L. Kelsey, District Secretary of the American Home Missionary Society for Ohio, writes,—

"'My opinion, based on my acquaintance of sixteen years in Ohio, is that one-third of the rural population are absent from the house of GOD on the Sabbath. They are very seldom or never present. Another one-third are

only occasionally present at public worship,—perhaps two or three or four times a year. This leaves only one-third of our population who may be said to be habitually present at the house of God on the Sabbath. In the large towns and cities, the proportion of habitual neglectors of God and religion is still larger than in the rural districts.

"'The population of this State, old enough to be benefited by attendance on public worship, is not far from fifteen hundred thousand. Hence there must be half a million of people never in the houses of worship, another half-million only occasionally present,—making one million of our people habitually absent from the public worship of God.

"'These views I have submitted to others, more extensively acquainted in the State, and all have given their opinion that the number of absentees is greater than the proportion here stated. What can be done to evangelize these masses?'

"THE WHOLE COUNTRY.—From a pretty extensive acquaintance in different States, and from all the information I can gather, I think it safe to say that as large a proportion of the people attend public worship in New England as in any other part of the country. I believe the proportion is much greater than that of the whole country.

"A clergyman, who was one of the pioneers of the Home Missionary Society in the West, and who has labored extensively in Indiana, Michigan, Illinois, and Iowa, (now in Illinois,) writes as follows:—

"'I proposed your two questions to two substantial farmers of my congregation, and they gave it as their opinion that three-fourths of the people of the West habitually neglect public worship; that only one-fourth of the Protestant population could be considered as belonging to the class of persons that attend worship on

the Sabbath, and not more than half of these are regularly there. My own mind was inclined to fix upon one-third instead of one-fourth as the true proportion, and that not more than one in six of our population are in actual attendance in any place of worship on the Sabbath-day. Others have stated it as their opinion that not more than one in ten were there. . . . I presume that four and a half millions comprise all, and probably more than all, the average attendance on the places of Protestant worship on the Sabbath-day in the whole country. Or, in other words, we have four and a half millions out of twenty-seven millions, on the Sabbath, under a course of gospel instruction.

"'Popery and German rationalism, intemperance, Sabbath-desecration, gambling, and kindred vices, all conspire to produce this result. Nor are they done away with, except in those places where evangelical ministers labor. As I go to attend the meetings on Sabbath, I see some riding out for visiting, some at various kinds of work, some going out with their guns to hunt on the prairie, and some fill the bar-rooms and saloons to drink and gamble all day and all night. I made some remarks on this subject in the Sabbath-school a few Sabbaths since; when a German physician, who prides himself upon an education of fifteen years, whose father was a minister, was very angry, and said his children should not attend Sabbath-school any more. He was willing, he said, that his children should be taught *religion*, but he did not want them to be taught that it was wrong to hunt, or drink, or play cards on the Sabbath; and so they got up quite an excitement against me on this account.'

"These facts present a condition of things that must be deeply humiliating to every heart that beats warm for the coming of Christ's kingdom. This is the boasted land of freedom and of Christianity. And Christianity has

certainly made great progress among us the last fifty years. It is believed that a much larger proportion of the people are church-members than at any period of our existence, except in the early settlement of those portions which were founded by Christian emigrants. It is believed, also, that religion now has a stronger hold of the public mind than it has had at any previous period since the Revolution. And yet it appears from these facts that not more than one-sixth of the population are regular attendants upon public worship. And if we allow one-fourth of the whole to be detained at home by age, sickness, and infirmity, there will still be three-fourths of the remainder who habitually neglect the worship of God.

"The Scriptures classify those that neglect the worship of God among the heathen, and invoke upon them the curse of God:—'Pour out thy fury upon the heathen that know thee not, and upon the *families that call not upon thy name.*' It is no misnomer, then, to call the habitual neglectors of public worship HEATHEN. They are heathen without the excuse of not having an opportunity to hear the gospel."

CHAPTER II.

Home-Heathenism as Revealed by Incidents.

"To them which sat in the region and shadow of death, light is sprung up."—MATT. iv. 16.

OW often, to appeals for missions among the heathen, is heard the reply, "We have heathen enough at home." This witness is true enough! ay, more than enough! and the sad and solemn fact demands—and demands loudly—deep consideration.

Christians, enlightened, privileged Christians, and others living where the "true light shineth," may be, as we know many are, incredulous on this topic. We shall arraign facts and statistics such as shall verify the expressive proverb that "one-half the world does not know how the other half lives."

It was while engaged in the capacity of General Agent of the American Tract Society for Pennsylvania, during a period of six years, that I became acquainted with the incredible depth and extent of this home-heathenism; and that the necessity of some instrumentality to reach its wants became deeply and abidingly impressed on my mind.

As example is said to speak louder than words, I will, before saying more on the subject, adduce some facts and incidents illustrative of this deplorable condition of things in regard to thousands of immortal souls in our own State of Pennsylvania.

A WOMAN NOT KNOWING WHO THE LORD JESUS CHRIST IS, AND WISHING TO SEND HIM SOME MONEY.

A clergyman, having preached on the privations and sufferings of Christ, urged his hearers, in conclusion, to show their love and gratitude to him in return by offering to him their money, time, and talents. A woman who had been unaccustomed to attend church, received the impression that Christ was a poor man and had endured much suffering through the severity of the hard times. As she was passing out of the church, she asked two of the members, "Who is this Lord Jesus Christ that this man has been talking so much about? If I knew where he lived, I would send him some money too." The two persons to whom she applied, wishing to teach her theology, replied, "O du dumme ganz, weist du net dass Des dem Herr Gott sein Vater ist?" (You dumb goose, do you not know that he is the father of our Lord God?) The above fact was stated to me in the neighborhood where it happened. I feared afterward that I might not retain it in my memory, and therefore wrote out the incident and sent it to the clergyman who related it to me, asking him to correct any misstatements. He answered, "Substantially correct. I am, however, not positive that they were members of any church."

I have been told of two cases nearly similar, not one hundred miles from Philadelphia.

INDIANS KILLING CHRIST.

While endeavoring to preach Christ to a poor woman, she brought me a tract, which had on the title-page a picture of the crucifixion. "Here," said she, "you can see him, and how 'them' Indians are running at him with spears." Trying to convince her to the contrary, she became very wroth at my seeming impudence in

wishing to know better, and tried to strengthen her position with some fearful oaths.

GOD USING THE "DUTCH LANGUAGE."

The following conversation took place between a German minister and a prominent member. After the minister had been proposing the introduction of English into the pulpit, the member replied, "As the Bible had been written in 'Dutch,' and all the revelation God has ever given to man is in 'Dutch,' it would be wicked to preach in any other language." "You are mistaken," said the pastor: "it was written in Hebrew and Greek; and the Lord, when addressing man, always spake in one of these two languages." "You need not tell me that," remarked the member; "for I have read my Bible through, and know it to be 'Dutch.' Didn't God say to Adam, 'Aadam, wo bist du?' (Adam, where art thou?) Now," said he, with an air of triumph, "a'n't that Dutch?"

CAN GOD UNDERSTAND ENGLISH?

In a congregation a vote was taken on having occasional English preaching, when it was lost by a large majority. A German woman, surprised at the desire for this innovation, said, in an earnest sincerity, "I really wonder if the people think the Lord God can also understand English?" The above statement was given me by the pastor who invited me to preach in his church and present the Tract cause. After preaching, the pastor asked the members to remain, and we would ascertain, by calling round at their seats, what each one would give. The Rev. Mr. R——, formerly General Agent of the Society, was also present, and spoke. The result of our *combined* effort was seventy cents. Many of the members told us that the reason why they could not do much was because they had made an extra effort six months ago for missions, at which time they raised *three dollars and eighty cents.* This

was a good-sized country congregation in a wealthy community.

THE SOUL A BACKBONE.

After preaching in one of the dark corners of the State, I saw a young woman weeping, and lingering behind to inquire what she must do to be saved. I inquired into her history, and was told, by the father of a Christian household with whom she was staying, that but a short time before, when she came to his house, she did not know that she had a soul, and was much astonished and interested when he read to her, and showed her the picture of Christ on the cross, as contained in Barth's German Bible History. She now not only knows that she has a soul, but that her Redeemer liveth. During six months I have met with three different cases of full-grown persons not knowing that they had souls.

While laboring in U—— county, a minister told me of a woman to whom he was trying to teach the gospel, and fearing that she did not understand him, asked her what the soul was, when she replied, "she was not certain, but rather thought it *was a little bone somewhere in the back.*"

CASTING PEARLS BEFORE SWINE.

Familiar as I have become with home-heathenism, I have seldom met any thing to equal or exceed a scene witnessed in the suburbs of a town not far from the capital of our State. While seeking the "lost sheep," I met with a colored man who said that his wife was very sick, and that they much needed a Bible. I called at what he described as his "house," and found it a small shanty, with the boards held together by a rope which surrounded the house, binding the whole to a tree. I stooped down to enter the door, and, when inside, found that I could reach across the room by stretching out my arms. Near the stove lay a large pig, over which I found

some difficulty to step, while trying to get to the bed at the end of the room, on which lay the sick woman. After talking with her, I saw something sticking to the roof over my head, in the shape of a book, which I pulled out and found to be a copy of the Bible, which seemed never to have been used, and which was covered with smoke and dust. The woman seemed in much pain and fear of death, and wished me to pray with her. While on my knees, she groaned most piteously, and the pig began to make a noise. I understood, emphatically, the *literal* import of the words, "Cast not your pearls before swine." What added still more to the darkness of this picture, was the fact that this colored man's wife was a *white* woman, that they called this a boarding-house, and had several Irish boarders.

ANOTHER WINDOW NEEDED.

Professor M——, having occasion to cross over the Blue Mountains, saw the smoke curling up from the chimney of an isolated cabin in a distant valley. Being desirous to ascertain how people lived far away from society and churches, he made it his business to visit the cabin. He found, on entrance, that there was but one room and but one window in the house. After having some conversation with the woman of the house, he asked her whether she had a copy of the Bible. "Bible! Bible!" said she; "what do you mean, sir?" Supposing that she called it, as many do, "the good book," he asked her, "Have you got the good book?" "Oh, yes, yes! you mean the alm'nac. But it is all a pack of lies; for it says it's going to rain and snow on such and such days, but it don't do any such thing." Filled with pity and surprise at this specimen of home-heathenism, the professor raised his hand as he was about leaving the house, saying, "Poor woman! you need more *light* here." "Yes, indeed," said she; "I have often told John if he would

put another window in that end of the house *we would have more light.*"

IS THE BIBLE A GOOD BOOK?

While visiting, with the resident pastor, among some destitute families along the base of the Blue Mountain, we found, in the bushes about three miles from his church, a log cabin, filled with specimens of real heathen. As they had no Bible, I offered to sell one I had with me. The old father, when he looked at it, saying, "Is it a good book?" I told him it was the Bible. "Well, read some in it, that I may see; for we have often bought books which people said were good, but afterwards found they were not." Accordingly, I read a part of the third chapter of John, when he told me to stop,—that he believed it was a good book, and would give me fifty cents for it."

DAUGHTER, HAVE WE A BIBLE?

Not many miles from a town in which are some twelve evangelical churches, I had occasion to call upon a German family. After stating the object of my visit, I asked a mother, an old woman, whether they had a Bible in their house or not. She said she did not know, and then turned to her daughter and asked her whether it was the Bible or "Wahre Christenthum" (a German book about the size of the Bible) which they had. The daughter answered that she thought it was a Bible. At length the husband came in, when she asked him the same question. The husband, turning to me, said they had a Bible, but it was so large and heavy that they seldom used it,—which I readily believed after I saw him get it down by means of a chair from a high cupboard in a back room. Strangers coming in to see one of their children that was sick, I left, resolved to visit them two weeks from that time. So, after uttering a word of warning and leaving some few tracts, I passed on. Two

weeks afterwards, when on my way to the house again, I met people returning home from a church, who informed me that they had just been carrying the remains of this old woman to the grave. My feelings can be imagined, when I thought that, just two weeks before, she was in good health, and did not know whether she had a Bible in the house or not.

THE "POOTY" BIBLE.

Mrs. R——, in making some religious visits among the destitute in the town of L——, met with a family, the mother of which, when asked whether they had a Bible in the house, replied, "Yes, we have, and it is much pootier than yours." (Mrs. R—— had a cheap twenty-five cent Bible in her hand at the time.) "Let me show you mine." She then went to a wardrobe-drawer and brought out her "pooty" Bible, which had been wrapped in a white napkin. Mrs. R—— took it to the window, as it was getting dark, and looked at it. Outside it was beautifully bound, with nice gilt edges. As she opened it, she found on the first page a large picture of Gen. Taylor, sitting on a white horse, and on the second page the title, "History of the Mexican War." "Why, that is no Bible," said Mrs. R——, laying it down. "A'n't it? John bought it some time ago. 'Tis true, I have not read it."

A little more than a square from this dwelling stand two large churches, from the steeples of which ring every Sabbath two large church-bells; and nearly under the shadow of the walls of these churches is the habitation of this woman.

THE LOST SHEEP.

While at L——, a Lutheran pastor's wife related to me the following incident:—A minister wandering over a mountainous district, wishing to preach at destitute

points, came into a valley in which, as far as he could learn, there had never been a sermon preached. Calling at a house to stay all night, the good woman, in true Yankee style, asked him what "business he was driving at," and what he was following "for a living," and what he wished in that neighborhood. "Oh," said he, "I am out seeking the lost sheep of the house of Israel." "Why, I do say!" said the woman to her husband: "I believe that that sheep, which has been running round our house these few days, belongs to this man. I wish he would take it away, for it makes so much noise." It was some time before she could understand what kind of a "sheep-driver" he was, as he was the first minister of the gospel she had perhaps ever seen.

A HEATHEN BOOK MISTAKEN FOR A BIBLE.

The principal of one of the most flourishing female seminaries in this State remarked to me, after an address to his pupils, that a young lady came to his school who, a week after her arrival, wished to borrow a Bible. He gave her what he believed to be one, but found that, in a mistake, he had given her an English translation of Horace. He sent for her and apologized for his mistake. "Why, wasn't that a Bible?" said she. "I thought it had funny reading,"—she not knowing the difference.

THE OLDEST TESTAMENT.

Two members of a church heard their pastor preach on a text in Malachi. At home, the one searched all through the New Testament, but, not finding it, he asked the other where it was. He was told to look in the Old Testament. After searching up-stairs among "the old books," he came down with a very old copy of the New Testament, saying that he had got the oldest Testament in the house. "It is so old," said he, while showing it,

"that the lids are all worn off, as you can see; and still I can't find Malachi."

"THE MAN FOR US."

A ministerial brother told me of a schoolmaster who was examined. Being a stranger, and having rather a serious countenance, the Board of Directors thought perhaps he might be one of those "praying characters." To relieve their fears and suspicions, they appointed one of their number to take him to a private room and hold an inquisition over him. By a course of argument this director got the man excited, so that he soon uttered some terrible oaths, when the director jumped up, saying, "Ah, you're the man for us! We thought you were one of those praying 'straablers,' [or Methodists;] but now our fears are removed."

CHRIST AND BELIAL.

Passing a tavern, in a German community, near the church in which I was to preach the next day, I found a great crowd, and music sounding forth from every part of the house. Wishing to see one of the principal members of the church, I found him among the crowd. He told me that a large part of the hundreds assembled were members of the church, and had been to the Lord's Supper two weeks previously.

There were four dancing-parties in four different rooms. They began to dance, as I was informed, at ten o'clock A. M., and kept it up until two o'clock Sabbath morning. What pained me most was to see so many gray-headed parents encouraging their children by their example and smiles of approbation.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS."

1. In one section a complaint was sent to an ecclesias-

tical body against their pastor, because, among other novelties, "he knelt in prayer."

2. Another was complained of because he "preached at night."

3. Another had to leave the church because he was suspected of being in favor of temperance.

4. A minister related, that when preaching a "trial-sermon," on one occasion, the only ground of fears and complaints mentioned was, that, having incidentally used the words "social meeting," they were afraid he might be in favor of prayer-meetings.

AN ORIGINAL INTERPRETATION.

Much could be said in accounting for the ignorance and opposition to prayer-meetings* in a certain neighborhood, from the fact that they were such dreadful things in the eyes of a preacher, who, after preaching against them, said that "he would spill the last drop of his heart's blood in opposition to prayer-meetings." As there were no night-meetings held in the community, (except frolics, balls, &c., which, of course, were all right,) he undertook to show their evil nature from this parable:—"The kingdom of heaven is likened unto a man which sowed good seed in his field. But, while men *slept*, his *enemy* came, and sowed tares among the wheat, and went his way." "Now," said he, while sermonizing on this text, "I am the good husbandman, who have been sowing the good seed upon your hearts for years. The parable says, 'while men slept:' people, of course, sleep at night: therefore, '*while men slept*,' at night, is the time when this '*enemy*'—this *Long*—has been sowing these tares, by holding prayer-meetings," &c.

At the close of the meeting he stated that he would continue to be their husbandman if they kept on in the

* The farmers being busy, these meetings were held at night.

"good old way;" but, if they patronized these innovations, (Sabbath-schools also being included,) he would preach his farewell sermon at his next appointment, four weeks hence. Immediately one of his church-officers rose and said they would wait an hour if he would preach it "*right off.*" Having been seen stopping at several taverns on his way to church that day, it was thought that he spake as he was moved by the (liquid) spirit, and that his warmth and ardor were attributable to the same kind of inspiration.

WITCHCRAFT.

Beginning a prayer-meeting in a neighborhood where there had never been any thing of the kind before, I found the people much prejudiced against kneeling. Accordingly, we stood in prayer. But, notwithstanding, the report soon spread that we knelt, and that there was a sort of witchcraft performed upon those who bent their knees in prayer. An old lady, full of mother Eve's curiosity, wished to see the performance, but could not gain the consent of her husband for some time, he being afraid that she also might be bewitched. One night, however, she determined to venture out and run the risk of the consequences. On account of a heavy rain, there were but few present that evening, and I thought there would be no great harm in trying the experiment of bending the stiff knees in prayer. After stating that it was customary among Christians of all denominations to kneel in small social prayer-meetings, and also that Christ and his apostles knelt, I told them that we would kneel in prayer that evening. The next day this old lady told the mother of the family in which the meeting was held, that while I was speaking on the subject of kneeling, she felt as if she ought to kneel too; and "*so I did kneel; but I prayed to the Lord all the time to keep off the witchcraft.*"

A CANNONADE AT THE OVERTHROW OF A SABBATH-SCHOOL.

Some thirty miles from Philadelphia lives an active evangelical minister, who commenced a Sabbath-school in one of his churches. It being something new, and, as many of the members thought, an innovation, they gathered around the church, and finally drove the children and preacher out and scattered the Sabbath-school books over the street. A court-trial ensued; and, as the charter only made mention of preaching, the court decided in favor of the opponents of the Sabbath-school. So great was their joy that they dragged a cannon several miles, and, placing it beside the church, had a cannonade for half a day.

As they commenced very early in the morning, many of the farmers were aroused by the unusual sound of the booming cannon, and could not imagine what wonderful catastrophe had taken place.

TWO CHINA IDOLS THE MEANS OF THE CONVERSION OF A PENNSYLVANIAN.

The Rev. Mr. K., wishing to give his people some idea of the kind of things worshipped among the heathen, borrowed two idols from me. Stating to one of his members that he was going to exhibit them from the pulpit, the man looked up with astonishment, saying, "Why, how can you keep them? How do you feed them? What do they live on?" (supposing them to be a peculiar kind of animals, and that, coming from a foreign country, they would need a special kind of food.) "Oh," said Mr. K., "they generally live on human blood," and then suddenly left the man.

A few days after, he preached on the subject, and showed the idols. After worship this man approached the pulpit, saying, in earnest sincerity, "Mr. K., I have

been looking at those idols, but I cannot possibly see how they can eat blood," (not even then having doubted but that they were animals.)

On the day before New-Year I met this Brother K., who remarked, "I am very glad to see you. I have good news to communicate. One of those idols was the means of the conversion of a woman in my congregation at ——. After preaching last Sabbath, her husband came to me, and wished me to accompany him home, as his wife was in such great distress. As I entered their dwelling, I saw from her countenance that she was in great anguish, and soon learned from her lips that she was writhing under deep conviction of sin. I inquired how it came; when she stated that, when she first saw those idols, the thought entered her mind like a flash of lightning, 'See there, how the poor heathen worship and sacrifice to their gods, while I, knowing the true God, do neither worship nor serve him.' This was the thorn which first caused her heart to bleed; and from that moment, until she became a rejoicing Christian, she found no rest for her aching heart."

A MAN SAYING HIS PRAYERS WITHOUT A BOOK.

A colporteur went into a destitute neighborhood and appointed a prayer-meeting in a log school-house for the succeeding Sabbath morning. Late on Saturday evening he called at the house of a farmer near by, and asked the privilege to remain all night, when the following conversation took place in the road. "We have got no room for your horse," said the farmer. "Well, he can stand in the fence-corner," replied the colporteur. "But we have got no feed for him." "Well, he can do without one night." (The colporteur now began to unhitch.) "But we have not got any bed for you." "Well, I can lie on the floor." "We haven't got any thing for you to eat."

"Well, I have got some 'cheese and crackers' left yet in my pocket." By this time the wagon was pushed to the side of the road, and the horse tied. At supper-time the farmer and his family sat up at the table, but gave no invitation to the wayfarer. When they began to eat, he pulled out his cheese and crackers and ate them. Before bedtime, he asked the privilege of reading, singing, and praying with them. They making no objections, he went through what seemed to them a kind of theatrical performance. While he sang, they listened; and when he knelt in prayer, they sat still and looked on the movement with surprise. During prayer, the old lady would every once in a while say to the old man, "Daddy, daddy, do you see? he says his prayers without a book." At bedtime they retired, leaving him behind. He therefore stretched his weary limbs upon the hard floor. After midnight, he heard the old man calling to his servant, "John! John! you had better get up and give that horse an armful of hay. It is too bad that the dumb brute should suffer." Soon John was heard trying to creep softly down the stairway, and furnished the horse with an armful of hay. Toward morning the voice was heard again:—"John! John! you had better put that horse into the stable: some of the neighbors might pass this way, and, seeing him tied there, might make a talk of it." The horse was put into the stable. At breakfast the traveler was invited to eat with the family.

After the little meeting at the school-house, the old man came up to the colporteur, and asked him how much he would charge to teach him that beautiful prayer he had just made, and from what book he had got it. "Oh," said the colporteur, "I learned that prayer from the Holy Spirit; and this is the way you can learn it too. When you get home, go up-stairs, read such and such portions of Scripture, and ask God for his Spirit to teach you how to pray." Before night John had to go fourteen miles

to bring that "book-man" back; and now the scene was changed. After praying with and instructing the old man, he became a happy Christian; and now, should a disciple perchance pass that way and desire a night's lodging, he will find feed and stabling for his horse, and a soft pillow and good food for himself.

WANT OF GEOGRAPHICAL KNOWLEDGE.—BIBLE PROOF THAT THE WORLD IS NOT ROUND.

A man refused to purchase a Geography which was offered him, because it represented the earth as round, and he knew that could not be, because his Bible spoke about "the ends of the earth," and what had ends could not be round.

CROCODILES NEAR JERUSALEM.

I once heard a pastor plead warmly for the poor heathen "out there near Jerusalem," where mothers were throwing their babes to crocodiles, and men were being crushed by the car of Juggernaut.

THE GREAT WEST.

A young man, hearing much of the "Great West," resolved to see "the lion" and bring back a drove of cattle. The country where he had been living was quite level, and after getting up among the mountainous regions of O—— about twenty-five miles from home, he thought he had got to the boundaries of creation, bought two cows, and returned home. His friends being surprised at his quick return, he assured them that he had certainly seen the West, and that there were "ferchterliche Berge dort draus," (most dreadful mountains out there.)

A CHURCH GIVING ENOUGH MONEY FOR THE WHOLE HEATHEN WORLD.

A grandmother told me she had never been more than three miles from home in one direction. To have got farther she would have had to cross a bridge, and there pay a little toll,—which she grudged. She thought it strange that we preachers would come begging so often; for their church had certainly supplied all the heathen with the gospel. Asking her how many heathen she thought there were, she replied that there was a handful out on some island of the ocean.

THE TRACT SOCIETY CONVERTING MEN AT TWENTY DOLLARS PER HEAD.

In L—— county, a man made himself a life-member of the American Tract Society. Through the Society's instrumentality, he afterward became a Christian. The news spread far and wide that the Society proposes to convert a man for twenty dollars; and I have been several times questioned about it. What seems the strangest of all is that such puerile notions have been entertained and promulgated by gray heads and sober minds.

In view of such a condition of society on the part of a portion of the population of our country, the question, as we have said, came to be more and more anxiously entertained, "What can be done for its amelioration?" "How can these souls be brought under the saving influences of the gospel?" City missionaries, colporteurs, Tract and Bible distributors, have done, and are doing, a great and good work; and yet there remains a great work to be done. Could not some method be devised to draw these masses *together to hear*, and thus be brought under the power of the preached gospel? This was the great inquiry.

"The children of this world are wiser in their generation than the children of light." It is lawful to learn, even from them,—yes, from the arch-enemy of souls himself, and, if it can be done, to turn his own weapons against himself. "The devil," as was once said, "has not only the best music, but"—must we not admit that —"sometimes too he has the best plans and policy"?

How attractive to the very multitude who cannot be drawn into our churches are those tents that traverse annually, in every direction, the length and breadth of the land, filled with menageries of wild beasts, with strolling players and mountebanks, and with equestrian performers, and so much of the "devil's good music"!

The people, moreover, do not barely attend these places with frequency and with avidity drink in the frivolous scenes there enacted: they also carry away with them abiding impressions and lasting influences of what they see and hear in these schools of iniquity. Why could there not be preaching and singing and prayer in a tent, as well as riding of horses by men and monkeys? Would the same classes of population not attend? Innumerable circumstances tend to keep them from the *church*, not one of which constitutes an obstacle to going into a tent. Men are operated on to the greatest advantage by means of the social principle, if you can bring this principle to bear,—which is notoriously easy to be done by means of an out-door exhibition free to high and low, gentle and simple. This was the thought; so we reasoned, and, on the ground of these views, determined to make the experiment,—with what success will appear in the following pages.

CHAPTER III.

History of the Portable "Highway and Hedge Pulpit," the Harbinger of the Tent.

"Go ye out into the highways and hedges, and compel them to come in."—LUKE xii. 23.

"And Ezra, the scribe, stood upon a pulpit of wood which they had made for the purpose; and all the people gathered themselves together as one man into the street."—NEHEMIAH viii. 4.

I KNOW that "the way of man is not in himself: it is not in man that walketh to direct his steps." How many of God's people can join with Jeremiah and from experience testify to this fact! Though the hand of Providence is not so *visible* now as it was while directing the steps of the Israelites through the wilderness, still, it is equally *certain* that those who are "filled with the Spirit" are also guided by "the Spirit." In this dark, deceitful, and dangerous world, how full of comfort and consolation is the thought that, by casting all our cares upon the Lord, we are assured he shall care for us! even to the numbering of the hairs of our head!

It is a source of great pleasure to the writer, while tracing the history of this enterprise, to see how well every link was made to fit in the wonderful chain of providence. Truly we may exclaim,—

"In each event of life, how clear
Thy ruling hand I see!
Each blessing to my soul most dear,
Because conferr'd by thee."

The following pages are designed to illustrate and

magnify the special providence of God,—to show how "a man's heart deviseth his way, but the Lord directeth his steps."

On the 4th of July, 1857, being at that time in the employ of the American Tract Society, the writer was debating in his own mind where to spend the ensuing Sabbath, in the promotion of the interests of his agency, and those of religion as associated with them. After making it a subject of special prayer, the coal-regions in the vicinity of Mauch-Chunk were selected. But, having no acquaintance there, and no particular inducements, all seemed still dark! Notwithstanding, committing his way unto the Lord, like Abraham, he went forth, not knowing whither. Traveling seven miles to reach the cars, he was just in time to see them in the distance, flying rapidly away from him. Faith for a moment was staggered. Eight long hours were wearily worn out in waiting for the evening train. He entered that; and then light began to spring up. Meeting several friends among the passengers whom he had desired to see, one of these directed his attention to Weissport, a village in Carbon county,—the very kind of opening he had desired to enter for the Sabbath, July 5.

On the edge of this village is a beautiful grove, in which were many logs, conveyed there in time of a freshet. Having heard of many who enter no church, the idea occurred of having preaching there at seven o'clock in the evening. Several hundred assembled; and, seating themselves on the logs, the writer delivered to them his first "stump" sermon. Many tearful eyes evinced that this effort was not in vain.

Having thus far evidence that I had been directed by Providence, I became impressed, by subsequent observation, with additional providential developments. I saw there was an out-door population not to be reached by the churches, and which ought to be, and might be,

reached by other means. The subject gave me much and anxious thought. Ideas and plans were struggling in the mind, gradually assuming to themselves shape and proportion, until Monday, July 6, when I drafted a plan for the Portable Pulpit, and immediately had the framework of the pulpit built, and taken to Tremont, where the converts of the late revival had it finished.

All things being now ready, Dr. J. Y. Schultz and myself arranged for a regular tour through the mountains, commencing at the birthplace of the pulpit, (Weissport,) where, as if for a special encouragement, a man professed conversion under the very first sermon delivered from it. From Weissport we proceeded through Mauch-Chunk, Beaver Meadows, Summit Hill, Tamaqua, Pottsville, Minersville, St. Clair, Tremont, Pine Grove, &c. At every place the people assembled in crowds. We found no difficulty in securing audiences from three hundred to a thousand. Arrived in a town or village, as the first step, the pulpit would be deposited at the "chief place of concourse," wherever that might be, and put into the care of a man or boy, while publicity was given by posters around the place to the contemplated exercises.

At the hour appointed, church-bells, courthouse-bells, auctioneers' bells, boatmen's horns, and every available method of calling the people together, would be put into requisition.

The following is a sample of one of the posters:—

WONDERS.

An Address concerning Three Wonders

will be given from the "HIGHWAY AND HEDGE" Pulpit,

AT_____

ON_____

BY A STRANGER.

The preacher, having mounted his pulpit, would faithfully and truly, according to announcement, begin to discourse on *some* "three wonders,"—not always precisely the same, but always bearing on the plan of salvation.

Perhaps it would be:—

1st. Man, the most wonderful being God ever made.

2d. Redemption, the most wonderful event that ever occurred.

3d. Man's ingratitude, the most wonderful conduct ever witnessed.

Or it might be:—

1st. Man, his wondrous worth.

2d. Man, the object of attraction to three worlds,—heaven, earth, and hell.

3d. Man, his wonderful destiny.

The following article from the Philadelphia "Daily Sun" of September 5, 1857, being one of similar notices in different papers, will show the views entertained of the nature of the enterprise, and the estimate put upon it.

HIGHWAY AND HEDGE PULPIT IN MANAYUNK.

Mr. Editor:—The inhabitants of Manayunk received a visit last evening from the Rev. E. M. Long, of Norristown, who addressed them on an open lot, facing Main Street, from his "*Highway and Hedge Pulpit.*" His address, directing them in a most pointed and impressive manner to a consideration of their eternal interests, was listened to throughout with marked attention by some eight or nine hundred persons, among whom no doubt were many who seldom, if ever, enter a church-door. Hence the utility, and, we believe, the necessity, of street-preaching. It attracts and reaches a class of individuals with immortal souls who could not be reached in any other way.

We believe he is now on his way to the coal-regions of this State; and may the Master whom he serves be with him to give efficacy to his labors, while he stands in

his "Highway and Hedge Pulpit," to scatter the seeds of life around him, and then the light of the judgment-day alone will be able to show the number brought to blessedness and glory by his instrumentality. We hope that, wherever he goes, the ministers of the various denominations will give him a cordial reception, and co-operate with him (as many are doing) in his good work.

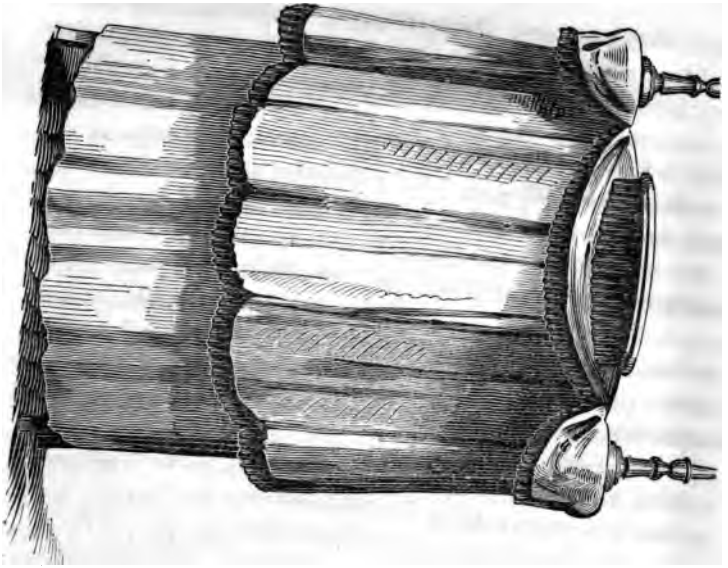
From what Mr. Long states in reference to his beautiful and portable pulpit, it was presented to him by the noble-minded ladies of Tremont, Pa., who had it made, and so constructed that it can be folded together and carried under the arm, and yet, when unfolded, it presents an imposing and attractive appearance, answering almost every purpose of the pulpits in general use. One somewhat similar kind was owned and used by the great Whitefield in his street-preaching, and is still extant, having been presented some years ago to the American Tract Society, in whose house in New York it remains to this day, as an attractive relic to every visitor.* Yours, &c.,

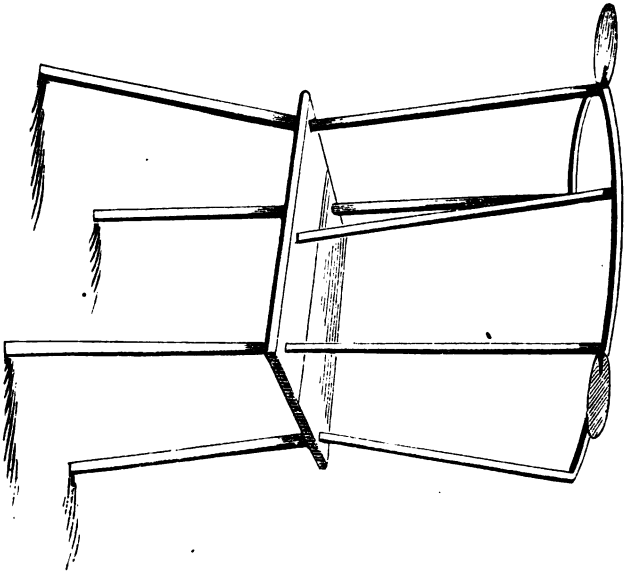
ONE OF THE PASTORS.

MANAYUNK, September 4, 1857.

It is not to be wondered at that so novel a spectacle, and the proceedings connected with it, should elicit some strange views, and strange remarks. At —— a minister, when the pulpit first made its appearance in his neighborhood and he was informed of the intended uses of it, shook his head in doubt of the expediency of the measure. From his subsequent actions, when found hiding himself behind the audience among some wagon-wheels, it looked as if his doubts had some other foundation besides the mere question of expediency. It reminded us a little of "Nicodemus coming to Jesus by night;" and it reminded us a little more of the stanza,—

* This was not, strictly speaking, a portable pulpit. It was used at Blackheath, England, and led to the rise of the Tabernacle at Greenwich.





"Am I a *soldier* of the cross,
A follower of the Lamb?
And shall I *fear* to own his cause,
Or blush to speak his name?"

From his own words, however, at the unpacking of the article, the true exposition of his behavior was, that he did not covet the martyrdom of a Stephen; though the stones did not fly, as was anticipated, but, on the contrary, the people were all silently and eagerly listening to the words of the preacher.

At M——, the strange article, when first erected in the street, before its object was known, elicited much speculation. One finally decided the question, as he thought, by saying it was the "big chair" of the "fat woman," then on exhibition in the vicinity. But at this place, eventually, most encouraging evidences were gathered of its true use. Unlike our friend above mentioned, who "went and hid" himself, the pastors of this town and vicinity entered with us into our labors, and on the following Sabbath evening had an audience to the street-preaching, amounting to, as near as could be estimated, two thousand.*

The interest in this place was, from the beginning, marked and encouraging. Miners, coming from their work, would stand and listen with their sleeves rolled up; also women carrying baskets, bundles, or children in their arms.

Nor was this by any means peculiar to this locality, but everywhere among the masses the same willingness, nay, eagerness, to hear, was observable. Why should we labor the point? People *will* hear the gospel when it is

* A very encouraging feature of this enterprise was, that when the "ice was once broken," in many places the pastors, seeing the practicability and expediency of the movement, continued the same. In one town it was kept up three months, with services twice a week, in which nineteen different clergymen participated with very happy results.

carried to them, though they may not always go after it.

If a shadow of disapproval did ever pass over the scene, it would almost invariably be found in a quarter of the horizon where it ought not to have been expected. At P——, a certain Solon, or Solomon, thought "*peradventure* it might do some good." At the same moment he gave his little son a "quarter" to go to a circus then about to open in the place, the good of which seemed beyond a "peradventure" in his mind.

The freshness of the gospel in a community often secures for it a welcome under circumstances and in places not to be expected. This we conceive to be the true explanation of such facts as appear in the following paragraphs from a secular print while describing our operations in Luzerne county:—

"Protracted meetings have been the order of the day the past week. The whole county seems to be engaged. The enterprising pioneers in Butler township even invaded the tavern of our old sheriff Drum, and held prayer-meetings there. So we are informed. If this is not carrying the war into the kingdom of Africa, we do not know what the expression means."

On the occasion here referred to, two large adjoining parlors, together with a room in the rear, being the available space about the premises, were occupied to their utmost capacity in meetings which grew out of our street-meetings.

The next issue of the same paper has the following:—

"We mention elsewhere a prayer-meeting at Drum's tavern, in Butler. Meetings have also been held at Siglin's, on the Hazleton Road. Why not? Men can swear, gamble, and drink—why not pray?—in a public house. A free and happy country!"

But the most eventful meeting—the one which initiated the great revival, which, in its turn, so providentially

became the source from which poles and benches of the Tent were produced, was the one held in the streets of Conyngham under the sign-post of a tavern. This, and the succeeding meetings which for ten weeks were held in a hotel, are graphically described in the following two articles:—

"DOVES FLYING TO THEIR WINDOW."

To the Editor of the "Philadelphia Evening Journal."

How beautiful is that prophetic description of the good times under the reviving influences of the Holy Spirit, when "the glory of the Lord is risen upon Zion,"—when, beholding the large number of souls hastening from the coming storm of wrath to the ark of safety, the Church is led to exclaim, "Who are these that fly as a cloud, and as the doves to their windows?" How gladly does she then obey the voice which says, "Lift up thine eyes round about, and see: all they gather themselves together, they come to thee." If there is joy in the Church over *one* sinner that repenteth, how much more shall there be among "the saints" on earth, when many eyes stream with tears of penitence!

As the past month has been signalized in this valley by the marvellous workings of divine grace, it may be glad tidings in these "hard times" to hear of such "good times." This section is settled mostly by German farmers, through whose untiring industry it has been gradually changed from a wilderness into a fruitful, beautiful valley. But in a spiritual point of view it has been covered with many thorns and briers, having here and there "hot-beds" where vice, in many forms, has flourished with alarming luxuriance. Shooting, fishing, visiting, and doing business on the Sabbath have been quite common. One of the elders of the church has been annoyed by as many as thirteen different persons coming to his

house on one Sabbath to buy and sell. Mills have been kept going, and other business carried on, just as on other days of the week.

But this much we can say, that already some seventy souls have been led to exclaim, "Sirs, what must I do to be saved?" many of whom are now rejoicing in redeeming love, while others are still striving to enter in at "the strait gate." Among this precious band have been hoary-headed grandparents, whose ages range from sixty to eighty years. This work has been quite providential. The Rev. E. M. Long and Dr. J. Y. Schultz, of Norristown, Pa., while missionating among the destitute villages in the coal-regions, came to our valley in September, with their beautiful "*Highway and Hedge Pulpit*," from which they forcibly presented the claims of religion to large and attentive audiences gathered in the streets of Conyngham, composed of many unaccustomed to attend our churches. These meetings were held near two hotels, the sign-post being used to hang the lights upon.*

Some came four miles to hear the gospel from this portable pulpit. Such large audiences, *standing* and listening with tearful eyes and breathless attention for more than one hour, showed that a good work was beginning. As there appeared to be so much anxiety on the part of the people, that these brethren should remain longer, they finally consented to preach a series of sermons in the Presbyterian church during the last month. In the mean time, Providence was manifestly preparing the way. From these tokens it soon became apparent that the set time to

* A correspondent, speaking of the sign-post to which reference is made in the preceding article, says, "The sign-post under which you preached had formerly the sign of the Royal Serpent of Ceylon painted on it, but some years ago it was painted over, and a representation of Van Buren painted on either side; but I have noticed of late that Martin has nearly disappeared, and the Old Serpent is again showing himself,—which is undoubtedly a better representation of the place than the former."

favor Zion had come. People who were strangers to the house of God were found crowding its sacred enclosures. Eyes unused to weeping were seen to be dim with tears. The meetings appointed for anxious inquirers became sometimes so large as to fill two rooms, although two such meetings were held each day during a part of the time. At one meeting there was not even standing-room for all. Some were to be seen sitting on each others' laps, wetting each others' cheeks with tears of sorrow; some stood all the time, weeping, sobbing, and praying, not finding even room to kneel; while others, of their own accord, and not finding places to sit, remained on their knees all the time, begging for mercy. Conviction of sin has been so piercing in some cases as to cause persons to rise from their beds at the midnight hour and seek until morning for the pearl of great price. Of course, such a shaking among the "dry bones" has waked up the "roaring lion" in his den; and consequently his voice has been heard echoing through the valley. But it has only had the effect of driving and keeping the lambs of the flock nearer to the bosom of the heavenly Shepherd. The work is still progressing; and may it continue until this whole valley blooms as the garden of the Lord! The preaching has been mostly by Brother Long, whom Providence seems specially to have adapted for the work of an evangelist.

PASTOR OF THE PRESBYTERIAN CHURCH.

SYBERTSVILLE, Dec. 4, 1857.

(Correspondence of the "Norristown Republican.")

REVIVAL IN CONYNGHAM VALLEY.

"There shall be showers of blessing."

What a beautiful and striking figure the prophet here makes use of to represent the reviving influences of God's Spirit, when tear-drops of penitence are made to

flow plenteously in Zion! After such a long period of drought, it is cheering to hear of the many refreshing showers which are thus being poured down on all parts of our land. The fact that many broken cisterns of this world held no water, and through the pressure of the times were still getting more broken, has doubtless made many feel that "it was time to seek the Lord, that he might rain righteousness."

In this section of the State the "windows of heaven" have been mercifully kept open all the winter. In the fall, "a cloud" as big as a "man's hand" began to spread over the valley. The first "drops" fell while we were assembled around a sign-post in the streets of Conyngham, preaching Christ to the many "outsiders" who do not frequently visit the church of God.

The Rev. Messrs. Long and Schultz, of Norristown, Pa., having been engaged in holding similar meetings among the destitute, we thought it would be well for them to go into the streets and offer the gospel feast to the poor, and the maimed, and the halt, and the blind, from their *portable "Highway and Hedge Pulpit."* From the many who anxiously crowded around the uplifted cross, it was evident there was a thirsting for the waters of life. We afterward threw open our church-doors, and held a protracted meeting for five weeks, during which time many slaked their thirst at the cooling water-brooks which make glad the city of our God. The "cloud" which supplied these waters, instead of being exhausted, only seemed to be spreading and hovering over the upper end of this valley, and became more full of "showers of blessing." Therefore, after Brothers Long and Schultz had returned home, they were sent for again to hold a union meeting in the Butler Church, in which I also preach. Before they commenced the meeting, it was evident that Providence was preparing the way by many striking visits of the angel of death, who broke up and softened

the fallow ground of many hearts. After divine service on the second day, an appointment was made to meet any who might be "anxious," at a private residence. Twelve professed to have broken and contrite hearts; at the third meeting, nineteen; and so the wave rolled on, until, by the close of the week, seventy-four names were enrolled upon the "anxious list." There has been preaching once a day, and generally two meetings for giving instruction and uniting in prayer with inquirers,—one being held in the afternoon and the other in the evening. The latter meeting became so largely attended that we could get no house near the church large enough; and so the landlord of the Butler Township Hotel gave us the use of three large rooms, which were generally so crowded that often we could hardly get standing-room. One of these rooms had been often used as a ball-room. A brother remarked that he could not help smiling the first night, while on his way to the hotel with a crowd of trembling jailers and weeping Marys, at hearing the sign of the sign-post screech most piteously as the winds of heaven were wafting it to and fro. It seemed as if acting as a mourner at the funeral of King Alcohol!

The anxiety of many compelled them to walk seven miles to and from the church day after day. One old man, sixty-seven years of age, walked there fourteen miles, night after night, often through rain and snow, and sometimes also in mud over shoe-deep! Many of the most hopeless cases have been reached, and, clothed in their right mind, are now sitting at the feet of Jesus. An old man locked his sons and maid out of the house because of their attendance at church, and offered to pay for a keg of powder if any one would blow it up; but, coming twice within the church "to see and hear," sparks of heavenly fire reached and melted his own wicked heart, and he is now a miracle of grace, and has prayer-meetings in his house. Over two hundred have been professedly anxious during

these meetings, most of whom have professed peace in believing, while others are still striving to enter in at the strait gate. Two of the number have been Roman Catholics,—one of whom, with a number of other young converts, intends commencing a course of study with reference to the ministry. We designed closing the meetings at several times, but the cries of so many anxious (generally about fifty) bade us go on, until the meetings have now lasted near four months. And although during this time there have generally been two inquirers' meetings, and preaching once a day, yet there seems to be no flagging of interest. The meeting commenced with a funeral; but during the protracted effort, there was no death of any adult; but, as if to make our closing efforts more solemn, two persons were found dead in bed during the last few days of the meeting,—one having, the very night of his death, sent a request to have the inquirers' meeting at his house on the approaching Sabbath! Some of us went there; but it was to look upon his pale face, and to "mourn with them that mourn."

By our request, Brother Long has had the conducting of these divinely-crowned efforts. Of this great work, we may truly say, "This is the Lord's doing, and it is marvellous in our eyes."

JOHN JOHNSON,

Pastor Presbyterian Church, Conyngham Valley.

In the next chapter it will be seen that the revival, which, under God's blessing grew out of the portable Pulpit, was also the means of furnishing the wood-work for the movable church; and how that many, who were born of God in this tavern, in the end furnished a Bethel of which now it may be said, "this and that man were born in her."

These three taverns, in or around which we held meet-

ings, will be memorable places in the future history of the Church in this valley. If the Apostle Paul in his mission of mercy could have been transported to these dark regions, and there have met with us thus assembled, might it not be said of him as it was of old, when he was met by the brethren at "the Three Taverns," "whom when Paul saw, he thanked God, and took courage."

"God has always signally owned and blessed the faithful preaching of the word in the streets, lanes, highways, and hedges, through all the history of the Church to the present time. Without going back to instance the singular courage displayed and success attained by the outdoor preaching of some of the Vaudois missionaries in the Dark Ages, we would invite attention to the 'field and street preaching' of modern days. Witness the labors and successes of Whitefield and Wesley and Fletcher and their coadjutors in the same work. God made the outdoor preaching of those men a leading instrumentality in awakening the masses of the 'United Kingdom of Great Britain,' and in bringing about the great reformation of the eighteenth century. See the labors and good fruits of the street-preaching of 'the Apostle to the Irish,' Gideon Ouseley. Witness, in quite modern times, the street-preaching and gospel triumphs of the champions of the 'Free Church of Scotland.'"

CHAPTER IV.

The Rise of the Tabernacle, and the People who furnished the Material for the Same.

"And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle."—EXODUS xxxv. 21.

"What I do thou knowest not now; but thou shalt know hereafter."—JOHN xiii. 7.

FTEN, when impeded, baffled, or laid aside from our undertakings, and inclined to wonder at the dealings of the Divine hand, we are after a time, and in a way we least expected, brought to see their entire consistency, and to admire their wisdom, goodness, and faithfulness.

"God is his own interpreter,
And he will make it plain."

These views, we think, will be fully justified by the circumstances which led to the rise of the Tabernacle as detailed in the following pages.

STREET-PREACHING.

We were successfully prosecuting our enterprise with the portable Pulpit,—how successfully will appear from the following, among other notices taken of it in the papers of the day. The communication is from the Rector of the Episcopal church at St. Clair, Schuylkill county, and is printed in the "Miners' Journal" of

August 20, 1857. He says, "We met, according to agreement, at 7½ o'clock, and had quite a large and very orderly meeting. After singing a hymn and offering a short prayer, it was addressed by Mr. Long and myself. The fundamental truths of the gospel were presented to the people; and I have reason to believe many who never enter a church heard the word of life." These meetings were continued a number of evenings, and generally attended by about one thousand people, very many of whom were Roman Catholics.

By over-exertion I was for a while confined to a bed of sickness. To this providential interruption I ascribe the rise of the Tent; for while thus laid aside from active usefulness, my mind became reflective in devising means for more extensive good among the "lost sheep of the house of Israel." Encouraged by the blessing of Divine Providence on the "*Pulpit*," and the great success attending that instrumentality, the query arose in my thoughts whether something like a portable church might not be devised as the instrument of still greater good. Seeking Divine direction, as was my duty and privilege, I was enabled, before I rose from that bed of sickness, to have the whole plan laid for the *Union Tabernacle*.* Believing the plan, thus far, to have been from the Lord, the next thing was to ascertain his will as to its further development. Believing, too, that, "except the Lord build the house, they labor in vain that build it," I felt like saying, with Job, "I would seek unto God, and unto God would I commit my cause," knowing that "he doeth great

* "Strictly speaking, the 'Canvas Church' was not a new idea, but one that had been gradually developing itself through a series of years. The real germ of it is to be found in a 'portable pulpit' used in his missionary tour by the same brother who afterward projected the 'Union Tabernacle,' and who has thus far so successfully superintended its operations."—*Pentecost; or, The Work of God in Philadelphia*, A.D. 1858. Prepared by the Young Men's Christian Association, p. 33.

things and unsearchable, marvellous things without number."

Succeeding events will show how kindly he made plain the path of duty.

The first indication of the Divine will which I thought I ought to look for was, the *manner* in which the hearts of those would be inclined toward the enterprise who had it within their power to furnish the means necessary,—remembering that of old it was said that, previous to the construction of the Tabernacle, "every wise-hearted man, in whose heart the *Lord had put wisdom*, even every one *whose heart stirred him up* to come unto the work and to do it, brought free offerings to Moses every morning." And here I think I can furnish a narrative of the most interesting character, to show how the Lord prepared willing hearts and hands to advance the enterprise of this *modern* Tabernacle.

In the southeastern corner of Berks and the southwestern corner of Lehigh counties lies a valley known by the German name of "Hosensack," (pantaloons-pocket.) How it ever received this name I know not; but it is certainly worthy of distinction from many other German valleys in this one particular, that this big German "pocket" does not keep all it gets. The valley is settled by farmers whose untiring industry has brought their land under a high state of cultivation. The preaching and conversation are exclusively German. It is, indeed, a miniature Germany. In this valley and vicinity are three meeting-houses of the "Schwenkfelders,"—an intelligent, Christian people, named after Casper Schwenkfeld, a Silesian knight, whose doctrines they hold. He was cotemporary with Luther and the other Reformers. On account of some of his religious views regarding the sacraments, &c., he and his followers were much persecuted, and at length compelled to leave their native land and flee for their lives. A portion of the scattered

flock landed on the shores of Pennsylvania in 1734. Owing to their scattered condition, the sacraments fell into disuse, and since that period have not been reinstated. Some four years ago, I first became acquainted with this people, while traveling over the State as General Agent of the American Tract Society. When preaching in this vicinity, I was invited to preach in their meeting-houses. I was much gratified for this open door, and afterward learned that the invitation was given only because I was recognised as a "Union" man. During my six years' experience in this capacity, I found so many similar fields opening up—fields that were closed as soon as approached in a denominational capacity—that I felt called of Providence to devote my whole time as a Union evangelist, as I am now doing.

My Report to the American Tract Society for 1856 says, "I have gained access to people in connection with twenty different denominations. Although the Germans are intensely denominational, and look upon sectarian proselytism with a suspicious eye, yet as soon as they learn and appreciate the catholic nature of the Tract enterprise they seem to throw open their hearts and doors to its influences."

With what success my efforts were crowned in this community, the following statement will show.

In this valley and vicinity—a district of some six miles square—I received $830 57. Among the Schwenkfelders, every family I called upon *gave*,—gave *cheerfully;* and none *less* than twenty dollars. As this district had never been accustomed to contribute to this cause before, is composed entirely of Germans, and also as the Schwenkfelders and Mennonites have no missions of their own, nor any salaried preachers, the extent of their liberality will at once be manifest. Let me give one specimen of benevolence in this neighborhood. After preaching at a private dwelling, I was invited by an elderly man to visit

him the next day. After tea, a daughter came up to the table where I was still seated, and laid down twenty dollars, saying, "Das will ich geben als mein Theil zu der Gesellschaft." (I will give that as my share to the Society.) Another daughter immediately arose, and, laying down twenty dollars, said, "That's my share." A son-in-law then followed with twenty dollars as his share. Then came the father, saying, as he added his twenty dollars to the rest, "That's my share;" and in the rear followed a brother with twenty dollars as his share. There lay *one hundred dollars* in a heap, in money as good as gold, and given *spontaneously* and for Christ's sake.

But not only did I find this big "Pantaloons-pocket" thus wide open, but also their hearts and houses. Never did I find a people who seemed to relish the gospel-feast so much. Not being accustomed to prayer-meetings or night-meetings, I accepted of invitations to preach in their private dwellings. A mutual attachment soon sprung up, and whenever I could make it convenient I would visit these brethren and preach among them. In the midst of hay-making I was passing through this valley, when a bald headed grandfather, over seventy years old, insisted upon my remaining and preaching at his house in the evening. When he offered to get on his horse and ride around the neighborhood to invite his friends and neighbors to "come, for all things are now ready," I felt constrained to remain. The field thus gradually opened and ripened unto the harvest. In the succeeding fall, being invited to preach from house to house, I remained some four weeks, and witnessed a most interesting revival. The newly-converted were, with but few exceptions, heads of families. Family altars sprang up in every direction. Two weekly prayer-meetings were commenced. Various efforts were afterward made to introduce the sacraments; but, as the majority

seemed opposed, many of the subjects of the revival have sought the use of them elsewhere.

Jonas Y. Schultz, M.D., whose name will be frequently mentioned in these pages as my beloved companion in the gospel both in the pulpit and in the Tent, about this time came out decidedly on the Lord's side, and was of great service in this revival among his friends and relatives. He had had a lucrative medical practice; yet "what things were gain" he "counted loss for Christ," desiring, with Paul, to say, "Not seeking mine own profit, but the profit of many, that they might be saved." The Schwenkfelders being unwilling to introduce the sacraments, he connected himself with the Lutheran Church, and was licensed to preach the gospel as a *lay-reader* or evangelist by the Lebanon Lutheran Conference assembled at Reading in the fall of 1857. God gave "some evangelists" as well as "pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in *the unity of the faith* and of the knowledge of the Son of God." (Eph. iv. 11–13.) So we felt constrained to go forth by "two," and "do the work of an evangelist." As our hearts were made to beat in unison, we have ever since gone forth "upon the mountains publishing salvation." "For the watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye."

Another interesting people in this vicinity, whose hearts the Lord also stirred up for the work of the Tabernacle, are the Mennonites, so called after Menno Simon, one of the illustrious Reformers of the sixteenth century. In this country they number some three hundred congregations and thirty thousand members. Owing to difference of views regarding the cut of the coat, broad-brimmed hats, feet-washing, &c., they have been

divided into many small sects, such as the Old Mennonites, Reformed Mennonites or Herrites, Omish, River Brethren, New Mennonites, and Evangelical Mennonites. But the most singular cause of division is a recent one in regard to prayer-meetings. It seems that in 1853 the bishops had granted the "*permission*'" for members to hold prayer-meetings, "*under certain conditions.*" But in 1856 they recalled said *favor* and came to other conclusions, which are rather singularly expressed in the following

"DECISION OF THE BISHOPS."

"Whereas, on the 1st of May, 1853, the question, whether prayer-meetings dare be held,* was brought before the high council held in Skippack, Montgomery co., Pa., and which was permitted under certain conditions, but, inasmuch as that resolution has, by wrong interpretations and explanations, created much disturbance and many evil effects, therefore did the council, convened May 1, 1856, order that the bishops should meet the following day, and, if possible, to re-establish peace and harmony:

"Accordingly, we ———" (the bishops) "met at the house of C. G., (deacon,) and unanimously resolved that said resolution be withdrawn and destroyed; but if preachers and members come together at suitable opportunities,† and then and there, by admonition and prayer, to edity each other, that they cannot and shall not be forbidden.

"*But that it must not be regarded as commanded in the gospel to make public appointments merely for prayer-meetings, but*

* "Ob Bet-versammlungen gehalten werden kœnnen."
† Schicklichen Gelegenheiten.

*men should always 'pray to God in the spirit and the truth,' which we earnestly recommend to all our congregations.**

"Undersigned by the bishops of Pennsylvania circuit of the Mennonite Society."

Being invited to preach in one of their meeting-houses, I noticed, during the service, that God's Spirit was carrying home the truth with unusual power. One of the brethren opened his house for the continuance of these meetings, and the Lord rewarded him for his kindness by adopting two of his children into his family. Some time afterward he was taken home to heaven, and at the dedication of our wooden Tabernacle at Quakertown, last fall, his son arose to testify, in the German language, the wonders of Divine grace in his rescue.

I spoke to one of the leading members in relation to the continuance of those meetings in a private house, and thought he would be rejoiced, but found that he looked sad, hung his head, and gave no reply.

At first I was puzzled to ascertain the workings of his mind; but the next day all was made plain. At the close of the services, I was passing through the audience to the door, when this old man, whose coat I found literally wet with his tear-drops, rose from his seat, threw his arm around my neck, and said, "Oh, do pray for me!" and at once fell prostrate at my feet. If a thunder-clap, on a clear day, had struck the audience, it could hardly have astonished many more than the conduct of this moral, honest, and upright merchant.

A few days afterward he was enabled to

"Read his title clear
To mansions in the skies,"

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* "Aber dass nicht als im Evangelio befohlen betrachtet wird, œffentliche Bestellungen fuer blos Betversammlungen zu machen, sondern dass man allezeit 'Gott im Geist und in der Wahrheit anbeten soll,' welches wir allen unsern Gemeinden ernstlich anempfehlen."

shouldered his cross, commenced family worship, and, when I met and asked him how he felt, he again lovingly placed his arms around my neck, while his eyes glistened with tears of joy, saying, "Oh, I never feel happier than when I can creep into some corner and hold sweet communion with my dear Redeemer."

As it seemed very desirable to have such meetings continued, and especially as prayer-meetings* and night-meetings dare not be held in their meeting-houses, this brother erected a very convenient building for worship at his own expense, and furnished it with lights, benches, and every other convenience. It being intended as a Union building, he wished me thus to dedicate it to God and afterward to hold a Union meeting,—which resulted in the hopeful conversion of a number. Any traveler passing through the upper end of Hosensack Valley will find a brick building standing there as a monument of this brother's liberality, and as an example of what the Germans can and will do when their hearts are right.

This history of the Mennonites is but a faint picture of the great struggle between dead Orthodoxy and living Christianity now going on in many sections of Pennsylvania among the Germans.

A preacher who had been invited to attend prayer-meetings held by his own members, not only refused, but afterward ascended the pulpit, and, in his discourse, pulled a pin out of his cravat and asked his congregation

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* Some Daniels there were in this congregation, who dared to disregard the "decree" of a man as to how they shall pray. These, Daniel-like, still "prayed and gave thanks to God as they did aforetime." The result was, that the sacrament of the Lord's Supper was withheld from them for six months on this account. And at length a vote was taken either for or against the "decision of the bishops" regarding prayer-meetings, when the majority sustained the bishops, and the minority were compelled to take their leave. They are now known as the "Evangelical Mennonites."

whether they *saw that.* "Not so much," said he, "*as that* pin-head will I deviate from my old course."

I could name more than a score of places where a similar opposition is manifested to those who dare be so "odd" as to assemble for prayer and exhortation. It matters not what their church-connection may be: they are all branded as "straablers," and at once lose "caste" among their brethren. Another illustration of this might be given in the history of a little band of brethren who gave the wood and other material for the platform of the Tabernacle.

In a certain section of Berks county there is a so-called "dark corner," into which a German copy of Baxter's Call was conveyed by the American Tract Society. This "Call" waked a sleeping soul. Looking round on the surrounding gloom, he at once felt called to "let his light so shine before men that they might see his good works and glorify their Father in heaven." Finding a brother who was like-minded, they agreed to hold a prayer-meeting, believing that, though they could number only "two," they could still claim the promise, "Where two or three are gathered together in my name, there am I in the midst of them."

Hearing of these "hidden ones" of the Lord, I called to see them, and found that the fire thus kindled was spreading all around; and, though the cry of "wild-fire" was raised, and cold water poured upon it from every direction, yet the oil of Divine grace still sustained it.

After one of these meetings, I was invited to go home with a young man and his two sisters,—orphans, who in many respects strongly reminded me of "Martha, and her sister, and Lazarus, whom Jesus loved,"— especially so when they soon told me that they were all sitting at the feet of Jesus, inquiring after the "one thing needful."

Often, when weary with my travels, have I retired to this "Bethany," and had my physical as well as spiritual

strength renewed. They soon came into the liberty wherewith Christ makes us free.

The brother, who had previously studied for the profession of law, "sold all [his land] that he had, and followed Christ," and is now devoting all his energies toward preparing for the gospel ministry. As far as time would permit, he accompanied us on our missionary tours with the "Pulpit," and fearlessly stood up for King Jesus. He and his two sisters, and others in that section, encouraged us in the project of the Tent by their money as well as their prayers and sympathies.

It was among these different classes of Germans, whose hearts the Lord had made warm and willing by the previous outpouring of his Spirit, that I looked for sympathy in the newly-conceived enterprise. I felt that I could safely appeal to them for the necessary pecuniary aid; and my confidence was not misplaced.* Although the whole matter was novel to their minds, they, without a single exception, cordially responded, and in a few days subscribed enough to purchase the canvas, ropes, chains, &c., and to pay for the making of the Tent. But, besides the Tent, we needed wood for benches, poles, &c.: where were these to come from? Here behold another link in the chain of favoring Providence by which the full scheme was eventually realized. At this juncture I can say, with one of old, "I have gone the way which the Lord sent me;" for subsequent events proved this. When Brother

* In Hosensack Valley are also many liberal brethren in connection with the "Evangelical Association," who also contributed very liberally,—one family of which gave one hundred dollars to the Tent. A clerical brother, Rev. J. Y., also gave one hundred dollars. Their customs and doctrines being very similar to those of the English Methodists, it is unnecessary to describe them further than simply to state that in this country they number 36,000 members and 600 preachers.

These several brethren, in connection with a Lutheran clergyman of Lebanon, Pa., Rev. A. C. W., and a Presbyterian clergyman of Norristown, Rev. J. F. H., comprise all the donors.

Schultz and myself left home with our "Highway and Hedge Pulpit," we ventured in the dark. But, having Abraham's God to direct us, we reached as far as Hazleton on a Saturday forenoon, and were deliberating where to go to spend the Sabbath. While thus halting, we were providentially informed that we were near a valley in which an old friend resided,—a preacher of the gospel in that region. We were, moreover, informed that a carriage from the very dwelling of our friend was there, ready to return, and that the driver would be happy to take us with him. We went. Our visit was as unexpected to Brother J—— as to ourselves; but the unseen hand of Providence soon became visible to us all. He at once expressed a wish that we should preach for him the next day, morning, noon, and night, and also in the streets of Conyngham at twilight. These meetings have been described in the previous chapter, and are there shown to have been preparatory to a great revival in that valley.

And now behold again the good hand of the Lord upon us. We labored in that valley seventeen weeks,—nearly the whole winter. The population depend for subsistence on their lumber, the produce of their farms, and on the coal-mining business. At that time, there being but little demand for lumber or coal, money became very scarce, and the "hard times" were severely felt. Not being able, on this account, to prosecute my Tract agency, I had, as usual in such cases, depended for the support of my family solely upon the free offerings of those to whom I imparted spiritual things. And generously did these people redeem their obligations. The first person who became interested for his soul was an old grandfather, who before had seldom attended church or given any attention to religious things. One morning before breakfast he came to see me. I can see him yet as he entered the room, his eyes glistening with tears, and his lips inquiring the way to Calvary. Subse-

quently he came again, bringing with him a bundle of new boots and gum overshoes, of all which he bade me "take my choice." He and his wife and two children became hopeful subjects of grace, and at this time, a little more than one year since his conversion, he is, I trust, a saint in heaven,—cut down in his usual health without a moment's notice.*

The same spontaneous liberality manifested by this sainted brother was evinced by all in numerous gifts; but the most highly prized of all was the lumber given for those seats on which so many thousands have heard and believed the glorious gospel. Before the material was given for the Old Testament Tabernacle, we read that the Lord moved on the hearts of various classes of artisans and producers. So it was here. One was a lumber-merchant, who gave the lumber; another a saw-miller,

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* The following extracts from a letter received while writing these pages will show the manner of his death and the joyful evidences of his preparation for it:—

"I have the mournful intelligence to communicate to you of the death of father. He was in church on Sabbath, and heard a sermon from the text, 'What doest thou here, Elijah?' returned home, and spent the remainder of Sabbath and evening in reading the Bible, and did not complain of being unwell. He read to the family the nineteenth chapter of First Kings, (how soon was he to realize the import of the fourth verse!) and retired to bed. Mother says he was fast asleep when she retired. He did not awake or change his position during the night; but at half-past three o'clock in the morning she heard him make a noise, like one choking, and she called brother. He ran down and raised him up and tried to arouse him, supposing he had the night-mare; but he died without opening his eyes or moving a muscle. Oh, how sudden the change! How great the loss to us! But we feel that it was God who has done it, and to his will we must all submit. We do not doubt but that his happy soul was wafted home to heaven on angels' wings. Since this fall a year, he has lived a different life. His reading and conversation have been of a religious character. He has attended regularly on the means of grace. We have every reason to believe that he was truly changed in heart and conduct. And there is no doubt but that he has grown in grace rapidly during the last year. We feel that our loss is his gain."

who sawed the boards; another had a turning-machine, who turned the legs of the benches; another was a blacksmith, who made the rings; others had timber on their lands, suitable some for the two large centre-poles, some for the side-poles, and some for the pins. And then, too, there were a number of carpenters, who, unlike Noah's, will, we trust, find *themselves in* the ark when the floods of Divine wrath shall overwhelm a guilty world. There were teamsters, too, who helped to haul the lumber out of the mountains to the railroad for transportation. Thus "the people had a mind to work." "For God hath put in their hearts to fulfil his will."

CHAPTER V.

Dedication of the Tabernacle.

"And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." —EXODUS xl. 35.

IN order to accomplish the most extensive good, we thought it was desirable that this movement should be under the supervision of some association representing the various branches of the Christian Church. We accordingly invited our friends to convene in Norristown; and a Norristown print states the proceedings of the meeting as follows:—

"A meeting of Evangelical Christians of the following denominations took place at the First Presbyterian Church in Norristown on the 10th of October last, for the purpose of forming an association to have the management of a preaching-tent, toward which twelve hundred dollars had previously been subscribed. The meeting—which was composed of individuals belonging to the following ten different denominations, to wit, Lutheran, German Reformed, Episcopal, Baptist, Old and New School Presbyterian, Methodist Episcopal, Dutch Reformed, Mennonite, Schwenkfelder—chose Rev. William N. Scholl (Lutheran) President, and Rev. C. J. Thompson (Baptist) Secretary. After prayer, statements were made to the meeting, in explanation of its objects, by Rev. Messrs. Halsey and Long, setting forth the destitute condition of many parts

of our State, and the latter stating particularly the liberal subscriptions to the object made by friends in the interior. On motion, the following preamble and Constitution were unanimously adopted:—

PREAMBLE.

Inasmuch as on an average only about the half of the people in our country habitually attend upon the preached word in the sanctuary, and believing it to be God's will that "all men be saved and come to the knowledge of the truth, and that the gospel be preached to every creature," in "the streets and lanes of the city" as well as in "the highways and hedges" of the country, and consequently that it is the duty of the Church, in following the example and precepts of her Master and his apostles, to lay hold of every scriptural means to bring the gospel into contact with the hearts of such as neglect the privileges of the sanctuary;

We, therefore, the undersigned, hereby form ourselves into an association for the purpose of reaching and preaching the gospel to those dying masses in accordance with the following

CONSTITUTION.

ARTICLE 1.—This organization shall be called the Union Tabernacle Association.

ART. 2.—Its object shall be to procure one or more movable tents, in which the clergymen and Christians of all the different evangelical denominations may be united in the work of preaching the cardinal doctrines of the gospel to the destitute, and also to send out and support ministers, who are to devote their whole time as evangelists in preaching, and in having the management of the tents, &c.

A committee, consisting of Rev. Messrs. E. M. Long, J. G. Ralston, and J. S. Cooke, was appointed to nominate

officers and to report at the next meeting; also a committee, composed of Rev. Mr. Long and Dr. Schultz, to superintend the purchase and erection of the Tent."

As will be seen at the close of the proceedings, a committee was appointed to select officers and effect a permanent organization the next spring. In the mean time, the finger of Providence pointed unmistakably to Jayne's Hall as the proper birthplace of such an organization. Accordingly, I called on the proprietor and gained his consent for the use of the building for the purpose, and also obtained the services of Rev. Messrs. D. A. Tyng, John Chambers, Drs. Nevin, Stork, and others, for the inauguration of the movement. At this time, having also become somewhat acquainted with the operations of the Young Men's Christian Association, the thought was suggested that if they would take the enterprise under their care it would save the necessity of a separate board of officers. I therefore called on the President with a picture of the Tent: he received the proposal very kindly, and wished me to bring the matter before the Association at their next monthly meeting. So that the members might understand clearly the object of this movement, and what I proposed to do in offering the Association the Tent, I prepared and sent to each member a printed circular, as follows:—

THE DESIGN OF THIS TABERNACLE

is to draw out, and bring under the power of the preached word, that large class of our population who do not frequent the sanctuary, many of whom are living and dying in practical heathenism, as the daily record of crime attests. As we send out missionaries to foreign lands, to go out in the highways and hedges and by *every means* to preach the gospel to *every creature*, ought we to do less for those who are perishing in our streets, and whose prospects for eternity are even worse than

that of the heathen? As the first great thing these masses need is the presentation of those cardinal soul-saving truths of the gospel in which evangelical Christians are united, wherever we go, our motto shall be, "I determined not to know any thing among you save Jesus Christ, and him crucified." We thus wish to exemplify the Spirit of the prayer of our Master that "all may be one,—*that the world may believe that thou hast sent me.*" In one word, the design is to continue, and carry into the "*dark corners,*" those "union efforts" which are being crowned with such happy results. Twelve hundred dollars have already been subscribed for this purpose by members of seven different denominations.

IT WILL ACCOMPLISH ITS DESIGN,

Because this class of outsiders are those mostly who run after every novelty,—who fill the *tents* of every circus or show that passes along, and *retain in their hearts*, and *illustrate in their lives, the evil effects of those things they thus see and hear.* Then, again, actual experiment on a small scale, during last fall, with a portable "highway and hedge" pulpit, was found very successful in reaching and benefiting this particular class.

THE PLAN OF ITS CONSTRUCTION.

It will, as far as practicable, be modelled after the Tabernacle planned by Jehovah, and used by the Jews for his worship while travelling through the wilderness. It will be divided into two departments, (one room being for preaching, the other for holding prayer-meetings,) but so arranged that they can at any time be thrown into one. The sides will be so constructed that they can be raised and form a continuation of the roof. Thus there can be four different rooms produced, capable of holding an audience of 300, 1200, 1500, or 3000 persons.

PROPOSED MANNER OF PROCEDURE.

The Tabernacle, with seats, &c., is now being prepared, and will be dedicated to the worship of God, in Philadelphia, on the 1st of May, and, after remaining some time in the city, will be taken from one place to another, wherever it may be most needed. It will be kept one or more weeks at each place, according to the tokens of Providence. Four persons will accompany and devote their whole time to the Tent,—two evangelists to preach and superintend the various exercises, one brother as watchman, and another as colporteur, to go out "into the streets and lanes of the city, and bring in the poor, and the maimed, and the halt, and the blind." Services will be held in the daytime as well as in the evening, and, when needed, in German as well as English. In connection with the pastors in the vicinity, it is expected that others especially adapted to such efforts will volunteer thus to preach Christ. Devoted men in connection with eight different denominations have already promised to give some of their time to this movement during the summer. We hope thus to present a united phalanx in coming up "to the help of the Lord against the mighty," and show a practical "evangelical alliance" on the battle-field of America. Earnest and importunate efforts shall be daily put forth to bring men to Christ, and under the stated means of grace in his Church, but not in any wise to influence any as to what particular branch of the Church they should join.

We think we have precedent for such out-door efforts in the example given us by Christ and his apostles. The Saviour not only addressed the multitudes in the temple and synagogues, but also from the mountain-side and sea-shore. Peter preached from "Solomon's porch," and from "house to house." Paul preached from "Mars Hill," and also in the "market daily to them that met

with him." Ought we not then, in the spirit of our Master, to say, with Paul, "I am made all things to all men, that I might by all means save some"?

P. S.—It was intended to organize in Jayne's Hall a distinct "UNION TABERNACLE ASSOCIATION," to take charge of this matter; but, as the object falls in with the mission of the Young Men's Christian Association, it is now proposed to place this whole movement under its care and control. This subject will be brought up, and remarks made upon it by the request of the President, after the Union Prayer-Meeting to be held in Rev. Mr. CROWELL'S church (Broad Street above Chestnut) on Tuesday evening next, April 6, 1858.

The Association accepted the proposal, and became responsible for the expense of the enterprise for six months.

As, however, there had been as yet none of the subscriptions collected toward paying for the Tent, a condition was required that I should bring the Tent to them free of expense.

As it would increase the comfort and improve the appearance of the Tent, it was deemed proper to have the seats covered, a curtain to hang over the pulpit, a wire-fence enclosure to keep off unruly persons, and certain other fixtures. For the procurement of these articles, a meeting of ladies was called by a circular,* of which the following is a transcript in part:—

WHAT THE WOMEN DID IN OLDEN TIMES.

Holy Writ says, "They came, both men and women, as many as were willing-hearted, and brought bracelets and ear-rings, and tablets, all jewels of gold," "every one whose heart stirred him up, and every one whom his

* This meeting was held in Jayne's Hall.

spirit made willing, and they brought the Lord's offering to the work of the Tabernacle." Then, after going into detail as to what the men did, Moses says that "all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose hearts stirred them up in wisdom spun goat's hair." Though it might be asking too much of the women in modern times to "spin with their hands the blue, purple, and fine linen," yet we doubt not there are many both "willing-hearted" and "wise-hearted," who would consider it a pleasure to "offer an offering of gold unto the Lord," which will procure "the blue, purple, and fine linen." Accordingly, it has been proposed to give the furnishing of the Tabernacle to the ladies, and a meeting in relation to the same will be held in THIS BUILDING after the next prayer-meeting. Please extend an invitation also to your friends to be present.

E. M. LONG,
Sup't of the Union Tabernacle.

P. S.—It was intended to organize in Jayne's Hall a distinct "Union Tabernacle Association" to take charge of this matter; but as the object falls in with the mission of the Young Men's Christian Association, and as they represent various branches of the Church, this whole movement was placed under their care at the union meeting held in the Seventh Presbyterian Church on the 6th of April.

It may be interesting to the Christian public to know that, without any preconcerted design, a similar meeting was held on the 7th inst. in New York, when a committee presented the following among other things in their report:—"They believed that, besides the moral power which each and all the denominations have in their separate action, there is a special force in their

unity, and the outward expression of that unity in some strong evangelical labors for the salvation of those not already reached by the established means of grace. It was felt that this joint power had, in the late revival, received a providential development and direction which it was the manifest duty of the churches to recognise and perpetuate."

Then follows a plan substantially the same as the one adopted in Philadelphia,—"that we recommend to the committee to purchase and fit up a Tent which may be located at different times in such places as they shall deem best for the purposes specified; that they are requested to provide preaching in such Tent," &c.

The Tent being now all ready and furnished, it was dedicated to the service of religion and the worship of Almighty God on the 1st day of May, 1858, on Broad Street above Spruce, Philadelphia.

The following extracts from Philadelphia papers will convey an idea of this interesting occasion.

(From the "Philadelphia Evening Journal," Saturday, May 1, 1858.)

"DEDICATION OF THE UNION TABERNACLE.

"For some time past a mammoth Tent has been in process of erection on the lot of ground immediately adjoining the Academy of Music, on Broad Street, under the auspices of the Young Men's Christian Association, whose good works are the theme of every philanthropist's praise, and whose heavenly mission is fulfilled with the ardor and zeal which are the beautiful and blessed attributes of youth.

"This last movement inaugurates a new phase of labor in the cause of Christ, which must result most beneficially, not only in the wide spread of the gracious influences of religion, but also in breaking down the

sectarian barriers which so hinder and hamper the general diffusion of the holy doctrines of the Bible.

"This morning, at eleven o'clock, an enormous congregation assembled beneath the canvas. All the seats were filled, and many persons were obliged to seek the support of posts and the like, and stand throughout the services. The utmost decorum was observed by the vast throng, which was pervaded with deep seriousness. The platform was crowded with clergymen and prominent laymen of all denominations, and presented a most impressive appearance. We have seldom seen so much sterling sense and goodness collected together.

"Through the agency of this great shifting sanctuary, immense classes of people, who have no fixed place of Divine worship, and are seldom reached by the ministers of Christ, will be brought in a common brotherhood under the direct influence of the Holy Spirit."

(From the "Press," May 3, 1858.)

"DEDICATION OF THE UNION TABERNACLE TENT.

"The services attending the inauguration of this new religious enterprise, which took place on last Saturday, were of a most interesting character.

"The Tent is admirably constructed and fitted up for the purpose it is intended. We should judge it to be of sufficient capacity to seat at least three thousand persons. The character of the weather on Saturday was well adapted to test the qualities, the advantages and disadvantages, of the Tent as a place of public worship. The day was ushered in with as bright and sunny a face as the most fastidious weather-critic could have desired. By eleven o'clock, the hour for the morning exercises to commence, the sun became very oppressive. The advantages of the open Tent in warm weather were thus soon *finely realized* in the cooling zephyrs which stole gently

from the open sides across the congregation, making the atmosphere really delightful.

"During the afternoon services, which commenced at four o'clock, a shower of rain came on, accompanied with thunder and considerable wind. The effect of this was rather sublime. The rain was pattering on the canopy overhead, and the massive sides of the canvas itself were swaying from the mastheads to the circumference, giving the whole, for the time-being, quite a nautical appearance.

"The dedicatory services were commenced, in the morning, by an invocatory prayer from the Rev. Joseph H. Kennard, of the Baptist Church. After the prayer, the Rev. Alexander Macklin, Old-School Presbyterian, gave out the hymn beginning

> 'All hail the power of Jesus' name;
> Let angels prostrate fall.'

"When the hymn had been sung by the congregation, the Rev. Mr. Crawford, of the Free Presbyterian Church, Canada, was introduced, and read the passage of Scripture contained in the fortieth chapter of Exodus, beginning at the seventeenth verse, in which is contained the Mosaic account of the Tabernacle which God commanded his servants, Moses and Aaron, to pitch in the wilderness. The passage in the thirty-fourth verse of this chapter—'*Then a cloud covered the Tent of the congregation, and the glory of the Lord filled the Tabernacle*'—was the appropriate scriptural motto printed at the head of the circulars issued for this occasion.

"After the reading of the Scriptures, the principal dedicatory prayer was offered by the Rev. J. F. Halsey, of the Old-School Presbyterian Church, Norristown. His prayer was at once earnest, impressive, and appropriate. After giving it to God to be used for his glory on earth, his petition was, that the Tent thus dedicated

might, through the accompanying of a faithful ministry, be made the instrument of bringing thousands of souls to a saving knowledge of the truth as it is in Jesus.

"The second hymn of the morning was read by the Rev. W. J. R. Taylor, of the Reformed Dutch Church: the opening lines were—

'Salvation! Oh, the joyful sound!
Glad tidings to our ears!'

"With this hymn the devotional exercises of the morning were concluded,—after which the Rev. Dr. Newton, of the Episcopal Church, approached the desk and commenced the first sermon in the Tabernacle Tent by saying that he felt that, in one sense, he was standing there in the place of the dead, inasmuch as, had it not been for that cloud of mysterious providence which had lately swept over this community, the presumption was that it would have fallen to the lot of his beloved brother Tyng to preach this opening sermon.

"The words contained in the sixth verse of the twenty-fifth chapter of Isaiah were selected as the text for the occasion.

"'And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.'

"The interpretation of this poetic figure of prophecy was felicitously applied by the speaker to the object for which they were then assembled.

"The two main points dwelt upon in the discourse were the 'gospel feast' of saving truth which was typified in the text, and the 'mountain' of the Christian Church, from which the streams of God's enlightening grace were flowing out into all the earth. In the idea of a feast, we had naturally suggested to the mind a rich and costly entertainment, in which was not only contained a choice

array of good things, but an abundance of them. So, in this feast of the gospel we had spread before us, in inexhaustible profusion, the bread of life and the waters of salvation. Even if we dropped the figure and looked at the realities, we should find in this gospel feast, to which all were invited, a banquet of good things, surpassing any thing the world could furnish. Around this festive board of Divine love the guests could fill their hungry souls with the light of eternal truth,—a satisfying hope, and a consolation that would endure forever. There need be no fears of imprudent imbibing or injurious over-indulgence at this heavenly feast: here satiety was impossible; the more the soul partook of these provisions, the better was it made prepared for still greater enjoyment of their bounty. This thought was elaborated by the speaker with all the vigor and clearness of illustration which so peculiarly characterize his pulpit-efforts generally.

"The other chief point—the mountain, or place where this feast is provided—was also presented with much force and beauty. What physical object that the eye could dwell upon, and the mind contemplate, was better calculated to impress us with a sense of the sublime power and majesty of the Creator than yonder dark mountain piercing the clouds of heaven? and yet how like this soul-elevating spectacle was the Church of Christ! As the mountain-fastnesses had ofttimes become the refuge for the oppressed, so this mountain of God's Church, the ridges whereof were gradually rising into view throughout the earth, had ever been, and now was, the only secure refuge for dying and ruined souls. The Tent which they had now assembled to dedicate was pitched on a broad plain upon one of these mountain-ridges. As the physical mountain was the source of those refreshing streams that meander down its sides to percolate and make fruitful the earth, so did the Church

only occasionally present at public worship,—perhaps two or three or four times a year. This leaves only one-third of our population who may be said to be habitually present at the house of God on the Sabbath. In the large towns and cities, the proportion of habitual neglectors of God and religion is still larger than in the rural districts.

"'The population of this State, old enough to be benefited by attendance on public worship, is not far from fifteen hundred thousand. Hence there must be half a million of people never in the houses of worship, another half-million only occasionally present,—making one million of our people habitually absent from the public worship of God.

"'These views I have submitted to others, more extensively acquainted in the State, and all have given their opinion that the number of absentees is greater than the proportion here stated. What can be done to evangelize these masses?'

"THE WHOLE COUNTRY.—From a pretty extensive acquaintance in different States, and from all the information I can gather, I think it safe to say that as large a proportion of the people attend public worship in New England as in any other part of the country. I believe the proportion is much greater than that of the whole country.

"A clergyman, who was one of the pioneers of the Home Missionary Society in the West, and who has labored extensively in Indiana, Michigan, Illinois, and Iowa, (now in Illinois,) writes as follows:—

"'I proposed your two questions to two substantial farmers of my congregation, and they gave it as their opinion that three-fourths of the people of the West habitually neglect public worship; that only one-fourth of the Protestant population could be considered as belonging to the class of persons that attend worship on

the Sabbath, and not more than half of these are regularly there. My own mind was inclined to fix upon one-third instead of one-fourth as the true proportion, and that not more than one in six of our population are in actual attendance in any place of worship on the Sabbath-day. Others have stated it as their opinion that not more than one in ten were there. . . . I presume that four and a half millions comprise all, and probably more than all, the average attendance on the places of Protestant worship on the Sabbath-day in the whole country. Or, in other words, we have four and a half millions out of twenty-seven millions, on the Sabbath, under a course of gospel instruction.

"'Popery and German rationalism, intemperance, Sabbath-desecration, gambling, and kindred vices, all conspire to produce this result. Nor are they done away with, except in those places where evangelical ministers labor. As I go to attend the meetings on Sabbath, I see some riding out for visiting, some at various kinds of work, some going out with their guns to hunt on the prairie, and some fill the bar-rooms and saloons to drink and gamble all day and all night. I made some remarks on this subject in the Sabbath-school a few Sabbaths since; when a German physician, who prides himself upon an education of fifteen years, whose father was a minister, was very angry, and said his children should not attend Sabbath-school any more. He was willing, he said, that his children should be taught *religion*, but he did not want them to be taught that it was wrong to hunt, or drink, or play cards on the Sabbath; and so they got up quite an excitement against me on this account.'

"These facts present a condition of things that must be deeply humiliating to every heart that beats warm for the coming of Christ's kingdom. This is the boasted land of freedom and of Christianity. And Christianity has

certainly made great progress among us the last fifty years. It is believed that a much larger proportion of the people are church-members than at any period of our existence, except in the early settlement of those portions which were founded by Christian emigrants. It is believed, also, that religion now has a stronger hold of the public mind than it has had at any previous period since the Revolution. And yet it appears from these facts that not more than one-sixth of the population are regular attendants upon public worship. And if we allow one-fourth of the whole to be detained at home by age, sickness, and infirmity, there will still be three-fourths of the remainder who habitually neglect the worship of God.

"The Scriptures classify those that neglect the worship of God among the heathen, and invoke upon them the curse of God:—'Pour out thy fury upon the heathen that know thee not, and upon the *families that call not upon thy name.*' It is no misnomer, then, to call the habitual neglectors of public worship HEATHEN. They are heathen without the excuse of not having an opportunity to hear the gospel."

CHAPTER II.

Home-Heathenism as Revealed by Incidents.

"To them which sat in the region and shadow of death, light is sprung up."—MATT. iv. 16.

OW often, to appeals for missions among the heathen, is heard the reply, "We have heathen enough at home." This witness is true enough! ay, more than enough! and the sad and solemn fact demands—and demands loudly—deep consideration.

Christians, enlightened, privileged Christians, and others living where the "true light shineth," may be, as we know many are, incredulous on this topic. We shall arraign facts and statistics such as shall verify the expressive proverb that "one-half the world does not know how the other half lives."

It was while engaged in the capacity of General Agent of the American Tract Society for Pennsylvania, during a period of six years, that I became acquainted with the incredible depth and extent of this home-heathenism; and that the necessity of some instrumentality to reach its wants became deeply and abidingly impressed on my mind.

As example is said to speak louder than words, I will, before saying more on the subject, adduce some facts and incidents illustrative of this deplorable condition of things in regard to thousands of immortal souls in our own State of Pennsylvania.

A WOMAN NOT KNOWING WHO THE LORD JESUS CHRIST IS, AND WISHING TO SEND HIM SOME MONEY.

A clergyman, having preached on the privations and sufferings of Christ, urged his hearers, in conclusion, to show their love and gratitude to him in return by offering to him their money, time, and talents. A woman who had been unaccustomed to attend church, received the impression that Christ was a poor man and had endured much suffering through the severity of the hard times. As she was passing out of the church, she asked two of the members, "Who is this Lord Jesus Christ that this man has been talking so much about? If I knew where he lived, I would send him some money too." The two persons to whom she applied, wishing to teach her theology, replied, "O du dumme ganz, weist du net dass Des dem Herr Gott sein Vater ist?" (You dumb goose, do you not know that he is the father of our Lord God?) The above fact was stated to me in the neighborhood where it happened. I feared afterward that I might not retain it in my memory, and therefore wrote out the incident and sent it to the clergyman who related it to me, asking him to correct any misstatements. He answered, "Substantially correct. I am, however, not positive that they were members of any church."

I have been told of two cases nearly similar, not one hundred miles from Philadelphia.

INDIANS KILLING CHRIST.

While endeavoring to preach Christ to a poor woman, she brought me a tract, which had on the title-page a picture of the crucifixion. "Here," said she, "you can see him, and how 'them' Indians are running at him with spears." Trying to convince her to the contrary, she became very wroth at my seeming impudence in

wishing to know better, and tried to strengthen her position with some fearful oaths.

GOD USING THE "DUTCH LANGUAGE."

The following conversation took place between a German minister and a prominent member. After the minister had been proposing the introduction of English into the pulpit, the member replied, "As the Bible had been written in 'Dutch,' and all the revelation God has ever given to man is in 'Dutch,' it would be wicked to preach in any other language." "You are mistaken," said the pastor: "it was written in Hebrew and Greek; and the Lord, when addressing man, always spake in one of these two languages." "You need not tell me that," remarked the member; "for I have read my Bible through, and know it to be 'Dutch.' Didn't God say to Adam, 'Aadam, wo bist du?' (Adam, where art thou?) Now," said he, with an air of triumph, "a'n't that Dutch?"

CAN GOD UNDERSTAND ENGLISH?

In a congregation a vote was taken on having occasional English preaching, when it was lost by a large majority. A German woman, surprised at the desire for this innovation, said, in an earnest sincerity, "I really wonder if the people think the Lord God can also understand English?" The above statement was given me by the pastor who invited me to preach in his church and present the Tract cause. After preaching, the pastor asked the members to remain, and we would ascertain, by calling round at their seats, what each one would give. The Rev. Mr. R——, formerly General Agent of the Society, was also present, and spoke. The result of our *combined* effort was seventy cents. Many of the members told us that the reason why they could not do much was because they had made an extra effort six months ago for missions, at which time they raised *three dollars and eighty cents.* This

was a good-sized country congregation in a wealthy community.

THE SOUL A BACKBONE.

After preaching in one of the dark corners of the State, I saw a young woman weeping, and lingering behind to inquire what she must do to be saved. I inquired into her history, and was told, by the father of a Christian household with whom she was staying, that but a short time before, when she came to his house, she did not know that she had a soul, and was much astonished and interested when he read to her, and showed her the picture of Christ on the cross, as contained in Barth's German Bible History. She now not only knows that she has a soul, but that her Redeemer liveth. During six months I have met with three different cases of full-grown persons not knowing that they had souls.

While laboring in U—— county, a minister told me of a woman to whom he was trying to teach the gospel, and fearing that she did not understand him, asked her what the soul was, when she replied, "she was not certain, but rather thought it *was a little bone somewhere in the back.*"

CASTING PEARLS BEFORE SWINE.

Familiar as I have become with home-heathenism, I have seldom met any thing to equal or exceed a scene witnessed in the suburbs of a town not far from the capital of our State. While seeking the "lost sheep," I met with a colored man who said that his wife was very sick, and that they much needed a Bible. I called at what he described as his "house," and found it a small shanty, with the boards held together by a rope which surrounded the house, binding the whole to a tree. I stooped down to enter the door, and, when inside, found that I could reach across the room by stretching out my arms. Near the stove lay a large pig, over which I found

some difficulty to step, while trying to get to the bed at the end of the room, on which lay the sick woman. After talking with her, I saw something sticking to the roof over my head, in the shape of a book, which I pulled out and found to be a copy of the Bible, which seemed never to have been used, and which was covered with smoke and dust. The woman seemed in much pain and fear of death, and wished me to pray with her. While on my knees, she groaned most piteously, and the pig began to make a noise. I understood, emphatically, the *literal* import of the words, "Cast not your pearls before swine." What added still more to the darkness of this picture, was the fact that this colored man's wife was a *white* woman, that they called this a boarding-house, and had several Irish boarders.

ANOTHER WINDOW NEEDED.

Professor M——, having occasion to cross over the Blue Mountains, saw the smoke curling up from the chimney of an isolated cabin in a distant valley. Being desirous to ascertain how people lived far away from society and churches, he made it his business to visit the cabin. He found, on entrance, that there was but one room and but one window in the house. After having some conversation with the woman of the house, he asked her whether she had a copy of the Bible. "Bible! Bible!" said she; "what do you mean, sir?" Supposing that she called it, as many do, "the good book," he asked her, "Have you got the good book?" "Oh, yes, yes! you mean the alm'nac. But it is all a pack of lies; for it says it's going to rain and snow on such and such days, but it don't do any such thing." Filled with pity and surprise at this specimen of home-heathenism, the professor raised his hand as he was about leaving the house, saying, "Poor woman! you need more *light* here." "Yes, indeed," said she; "I have often told John if he would

put another window in that end of the house *we would have more light.*"

IS THE BIBLE A GOOD BOOK?

While visiting, with the resident pastor, among some destitute families along the base of the Blue Mountain, we found, in the bushes about three miles from his church, a log cabin, filled with specimens of real heathen. As they had no Bible, I offered to sell one I had with me. The old father, when he looked at it, saying, "Is it a good book?" I told him it was the Bible. "Well, read some in it, that I may see; for we have often bought books which people said were good, but afterwards found they were not." Accordingly, I read a part of the third chapter of John, when he told me to stop,—that he believed it was a good book, and would give me fifty cents for it."

DAUGHTER, HAVE WE A BIBLE?

Not many miles from a town in which are some twelve evangelical churches, I had occasion to call upon a German family. After stating the object of my visit, I asked a mother, an old woman, whether they had a Bible in their house or not. She said she did not know, and then turned to her daughter and asked her whether it was the Bible or "Wahre Christenthum" (a German book about the size of the Bible) which they had. The daughter answered that she thought it was a Bible. At length the husband came in, when she asked him the same question. The husband, turning to me, said they had a Bible, but it was so large and heavy that they seldom used it,—which I readily believed after I saw him get it down by means of a chair from a high cupboard in a back room. Strangers coming in to see one of their children that was sick, I left, resolved to visit them two weeks from that time. So, after uttering a word of warning and leaving some few tracts, I passed on. Two

weeks afterwards, when on my way to the house again, I met people returning home from a church, who informed me that they had just been carrying the remains of this old woman to the grave. My feelings can be imagined, when I thought that, just two weeks before, she was in good health, and did not know whether she had a Bible in the house or not.

THE "POOTY" BIBLE.

Mrs. R——, in making some religious visits among the destitute in the town of L——, met with a family, the mother of which, when asked whether they had a Bible in the house, replied, "Yes, we have, and it is much pootier than yours." (Mrs. R—— had a cheap twenty-five cent Bible in her hand at the time.) "Let me show you mine." She then went to a wardrobe-drawer and brought out her "pooty" Bible, which had been wrapped in a white napkin. Mrs. R—— took it to the window, as it was getting dark, and looked at it. Outside it was beautifully bound, with nice gilt edges. As she opened it, she found on the first page a large picture of Gen. Taylor, sitting on a white horse, and on the second page the title, "History of the Mexican War." "Why, that is no Bible," said Mrs. R——, laying it down. "A'n't it? John bought it some time ago. 'Tis true, I have not read it."

A little more than a square from this dwelling stand two large churches, from the steeples of which ring every Sabbath two large church-bells; and nearly under the shadow of the walls of these churches is the habitation of this woman.

THE LOST SHEEP.

While at L——, a Lutheran pastor's wife related to me the following incident:—A minister wandering over a mountainous district, wishing to preach at destitute

points, came into a valley in which, as far as he could learn, there had never been a sermon preached. Calling at a house to stay all night, the good woman, in true Yankee style, asked him what "business he was driving at," and what he was following "for a living," and what he wished in that neighborhood. "Oh," said he, "I am out seeking the lost sheep of the house of Israel." "Why, I do say!" said the woman to her husband: "I believe that that sheep, which has been running round our house these few days, belongs to this man. I wish he would take it away, for it makes so much noise." It was some time before she could understand what kind of a "sheep-driver" he was, as he was the first minister of the gospel she had perhaps ever seen.

A HEATHEN BOOK MISTAKEN FOR A BIBLE.

The principal of one of the most flourishing female seminaries in this State remarked to me, after an address to his pupils, that a young lady came to his school who, a week after her arrival, wished to borrow a Bible. He gave her what he believed to be one, but found that, in a mistake, he had given her an English translation of Horace. He sent for her and apologized for his mistake. "Why, wasn't that a Bible?" said she. "I thought it had funny reading,"—she not knowing the difference.

THE OLDEST TESTAMENT.

Two members of a church heard their pastor preach on a text in Malachi. At home, the one searched all through the New Testament, but, not finding it, he asked the other where it was. He was told to look in the Old Testament. After searching up-stairs among "the old books," he came down with a very old copy of the New Testament, saying that he had got the oldest Testament in the house. "It is so old," said he, while showing it,

"that the lids are all worn off, as you can see; and still I can't find Malachi."

"THE MAN FOR US."

A ministerial brother told me of a schoolmaster who was examined. Being a stranger, and having rather a serious countenance, the Board of Directors thought perhaps he might be one of those "praying characters." To relieve their fears and suspicions, they appointed one of their number to take him to a private room and hold an inquisition over him. By a course of argument this director got the man excited, so that he soon uttered some terrible oaths, when the director jumped up, saying, "Ah, you're the man for us! We thought you were one of those praying 'straablers,' [or Methodists;] but now our fears are removed."

CHRIST AND BELIAL.

Passing a tavern, in a German community, near the church in which I was to preach the next day, I found a great crowd, and music sounding forth from every part of the house. Wishing to see one of the principal members of the church, I found him among the crowd. He told me that a large part of the hundreds assembled were members of the church, and had been to the Lord's Supper two weeks previously.

There were four dancing-parties in four different rooms. They began to dance, as I was informed, at ten o'clock A. M., and kept it up until two o'clock Sabbath morning. What pained me most was to see so many gray-headed parents encouraging their children by their example and smiles of approbation.

"THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS."

1. In one section a complaint was sent to an ecclesias-

tical body against their pastor, because, among other novelties, "he knelt in prayer."

2. Another was complained of because he "preached at night."

3. Another had to leave the church because he was suspected of being in favor of temperance.

4. A minister related, that when preaching a "trial-sermon," on one occasion, the only ground of fears and complaints mentioned was, that, having incidentally used the words "social meeting," they were afraid he might be in favor of prayer-meetings.

AN ORIGINAL INTERPRETATION.

Much could be said in accounting for the ignorance and opposition to prayer-meetings* in a certain neighborhood, from the fact that they were such dreadful things in the eyes of a preacher, who, after preaching against them, said that "he would spill the last drop of his heart's blood in opposition to prayer-meetings." As there were no night-meetings held in the community, (except frolics, balls, &c., which, of course, were all right,) he undertook to show their evil nature from this parable:—"The kingdom of heaven is likened unto a man which sowed good seed in his field. But, while men *slept*, his *enemy* came, and sowed tares among the wheat, and went his way." "Now," said he, while sermonizing on this text, "I am the good husbandman, who have been sowing the good seed upon your hearts for years. The parable says, 'while men slept:' people, of course, sleep at night: therefore, '*while men slept*,' at night, is the time when this '*enemy*'—this *Long*—has been sowing these tares, by holding prayer-meetings," &c.

At the close of the meeting he stated that he would continue to be their husbandman if they kept on in the

* The farmers being busy, these meetings were held at night.

"good old way;" but, if they patronized these innovations, (Sabbath-schools also being included,) he would preach his farewell sermon at his next appointment, four weeks hence. Immediately one of his church-officers rose and said they would wait an hour if he would preach it "*right off.*" Having been seen stopping at several taverns on his way to church that day, it was thought that he spake as he was moved by the (liquid) spirit, and that his warmth and ardor were attributable to the same kind of inspiration.

WITCHCRAFT.

Beginning a prayer-meeting in a neighborhood where there had never been any thing of the kind before, I found the people much prejudiced against kneeling. Accordingly, we stood in prayer. But, notwithstanding, the report soon spread that we knelt, and that there was a sort of witchcraft performed upon those who bent their knees in prayer. An old lady, full of mother Eve's curiosity, wished to see the performance, but could not gain the consent of her husband for some time, he being afraid that she also might be bewitched. One night, however, she determined to venture out and run the risk of the consequences. On account of a heavy rain, there were but few present that evening, and I thought there would be no great harm in trying the experiment of bending the stiff knees in prayer. After stating that it was customary among Christians of all denominations to kneel in small social prayer-meetings, and also that Christ and his apostles knelt, I told them that we would kneel in prayer that evening. The next day this old lady told the mother of the family in which the meeting was held, that while I was speaking on the subject of kneeling, she felt as if she ought to kneel too; and "*so I did kneel; but I prayed to the Lord all the time to keep off the witchcraft.*"

A CANNONADE AT THE OVERTHROW OF A SABBATH-SCHOOL.

Some thirty miles from Philadelphia lives an active evangelical minister, who commenced a Sabbath-school in one of his churches. It being something new, and, as many of the members thought, an innovation, they gathered around the church, and finally drove the children and preacher out and scattered the Sabbath-school books over the street. A court-trial ensued; and, as the charter only made mention of preaching, the court decided in favor of the opponents of the Sabbath-school. So great was their joy that they dragged a cannon several miles, and, placing it beside the church, had a cannonade for half a day.

As they commenced very early in the morning, many of the farmers were aroused by the unusual sound of the booming cannon, and could not imagine what wonderful catastrophe had taken place.

TWO CHINA IDOLS THE MEANS OF THE CONVERSION OF A PENNSYLVANIAN.

The Rev. Mr. K., wishing to give his people some idea of the kind of things worshipped among the heathen, borrowed two idols from me. Stating to one of his members that he was going to exhibit them from the pulpit, the man looked up with astonishment, saying, "Why, how can you keep them? How do you feed them? What do they live on?" (supposing them to be a peculiar kind of animals, and that, coming from a foreign country, they would need a special kind of food.) "Oh," said Mr. K., "they generally live on human blood," and then suddenly left the man.

A few days after, he preached on the subject, and showed the idols. After worship this man approached the pulpit, saying, in earnest sincerity, "Mr. K., I have

been looking at those idols, but I cannot possibly see how they can eat blood," (not even then having doubted but that they were animals.)

On the day before New-Year I met this Brother K., who remarked, "I am very glad to see you. I have good news to communicate. One of those idols was the means of the conversion of a woman in my congregation at ——. After preaching last Sabbath, her husband came to me, and wished me to accompany him home, as his wife was in such great distress. As I entered their dwelling, I saw from her countenance that she was in great anguish, and soon learned from her lips that she was writhing under deep conviction of sin. I inquired how it came; when she stated that, when she first saw those idols, the thought entered her mind like a flash of lightning, 'See there, how the poor heathen worship and sacrifice to their gods, while I, knowing the true God, do neither worship nor serve him.' This was the thorn which first caused her heart to bleed; and from that moment, until she became a rejoicing Christian, she found no rest for her aching heart."

A MAN SAYING HIS PRAYERS WITHOUT A BOOK.

A colporteur went into a destitute neighborhood and appointed a prayer-meeting in a log school-house for the succeeding Sabbath morning. Late on Saturday evening he called at the house of a farmer near by, and asked the privilege to remain all night, when the following conversation took place in the road. "We have got no room for your horse," said the farmer. "Well, he can stand in the fence-corner," replied the colporteur. "But we have got no feed for him." "Well, he can do without one night." (The colporteur now began to unhitch.) "But we have not got any bed for you." "Well, I can lie on the floor." "We haven't got any thing for you to eat."

"Well, I have got some 'cheese and crackers' left yet in my pocket." By this time the wagon was pushed to the side of the road, and the horse tied. At supper-time the farmer and his family sat up at the table, but gave no invitation to the wayfarer. When they began to eat, he pulled out his cheese and crackers and ate them. Before bedtime, he asked the privilege of reading, singing, and praying with them. They making no objections, he went through what seemed to them a kind of theatrical performance. While he sang, they listened; and when he knelt in prayer, they sat still and looked on the movement with surprise. During prayer, the old lady would every once in a while say to the old man, "Daddy, daddy, do you see? he says his prayers without a book." At bedtime they retired, leaving him behind. He therefore stretched his weary limbs upon the hard floor. After midnight, he heard the old man calling to his servant, "John! John! you had better get up and give that horse an armful of hay. It is too bad that the dumb brute should suffer." Soon John was heard trying to creep softly down the stairway, and furnished the horse with an armful of hay. Toward morning the voice was heard again:—"John! John! you had better put that horse into the stable: some of the neighbors might pass this way, and, seeing him tied there, might make a talk of it." The horse was put into the stable. At breakfast the traveler was invited to eat with the family.

After the little meeting at the school-house, the old man came up to the colporteur, and asked him how much he would charge to teach him that beautiful prayer he had just made, and from what book he had got it. "Oh," said the colporteur, "I learned that prayer from the Holy Spirit; and this is the way you can learn it too. When you get home, go up-stairs, read such and such portions of Scripture, and ask God for his Spirit to teach you how to pray." Before night John had to go fourteen miles

to bring that "book-man" back; and now the scene was changed. After praying with and instructing the old man, he became a happy Christian; and now, should a disciple perchance pass that way and desire a night's lodging, he will find feed and stabling for his horse, and a soft pillow and good food for himself.

WANT OF GEOGRAPHICAL KNOWLEDGE.—BIBLE PROOF THAT THE WORLD IS NOT ROUND.

A man refused to purchase a Geography which was offered him, because it represented the earth as round, and he knew that could not be, because his Bible spoke about "the ends of the earth," and what had ends could not be round.

CROCODILES NEAR JERUSALEM.

I once heard a pastor plead warmly for the poor heathen "out there near Jerusalem," where mothers were throwing their babes to crocodiles, and men were being crushed by the car of Juggernaut.

THE GREAT WEST.

A young man, hearing much of the "Great West," resolved to see "the lion" and bring back a drove of cattle. The country where he had been living was quite level, and after getting up among the mountainous regions of O—— about twenty-five miles from home, he thought he had got to the boundaries of creation, bought two cows, and returned home. His friends being surprised at his quick return, he assured them that he had certainly seen the West, and that there were "ferchterliche Berge dort draus," (most dreadful mountains out there.)

A CHURCH GIVING ENOUGH MONEY FOR THE WHOLE HEATHEN WORLD.

A grandmother told me she had never been more than three miles from home in one direction. To have got farther she would have had to cross a bridge, and there pay a little toll,—which she grudged. She thought it strange that we preachers would come begging so often; for their church had certainly supplied all the heathen with the gospel. Asking her how many heathen she thought there were, she replied that there was a handful out on some island of the ocean.

THE TRACT SOCIETY CONVERTING MEN AT TWENTY DOLLARS PER HEAD.

In L—— county, a man made himself a life-member of the American Tract Society. Through the Society's instrumentality, he afterward became a Christian. The news spread far and wide that the Society proposes to convert a man for twenty dollars; and I have been several times questioned about it. What seems the strangest of all is that such puerile notions have been entertained and promulgated by gray heads and sober minds.

In view of such a condition of society on the part of a portion of the population of our country, the question, as we have said, came to be more and more anxiously entertained, "What can be done for its amelioration?" "How can these souls be brought under the saving influences of the gospel?" City missionaries, colporteurs, Tract and Bible distributors, have done, and are doing, a great and good work; and yet there remains a great work to be done. Could not some method be devised to draw these masses *together to hear*, and thus be brought under the power of the preached gospel? This was the great inquiry.

"The children of this world are wiser in their generation than the children of light." It is lawful to learn, even from them,—yes, from the arch-enemy of souls himself, and, if it can be done, to turn his own weapons against himself. "The devil," as was once said, "has not only the best music, but"—must we not admit that —"sometimes too he has the best plans and policy"?

How attractive to the very multitude who cannot be drawn into our churches are those tents that traverse annually, in every direction, the length and breadth of the land, filled with menageries of wild beasts, with strolling players and mountebanks, and with equestrian performers, and so much of the "devil's good music"!

The people, moreover, do not barely attend these places with frequency and with avidity drink in the frivolous scenes there enacted: they also carry away with them abiding impressions and lasting influences of what they see and hear in these schools of iniquity. Why could there not be preaching and singing and prayer in a tent, as well as riding of horses by men and monkeys? Would the same classes of population not attend? Innumerable circumstances tend to keep them from the *church*, not one of which constitutes an obstacle to going into a tent. Men are operated on to the greatest advantage by means of the social principle, if you can bring this principle to bear,—which is notoriously easy to be done by means of an out-door exhibition free to high and low, gentle and simple. This was the thought; so we reasoned, and, on the ground of these views, determined to make the experiment,—with what success will appear in the following pages.

CHAPTER III.

History of the Portable "Highway and Hedge Pulpit," the Harbinger of the Tent.

"Go ye out into the highways and hedges, and compel them to come in."—LUKE xii. 23.

"And Ezra, the scribe, stood upon a pulpit of wood which they had made for the purpose; and all the people gathered themselves together as one man into the street."—NEHEMIAH viii. 4.

I KNOW that "the way of man is not in himself: it is not in man that walketh to direct his steps." How many of God's people can join with Jeremiah and from experience testify to this fact! Though the hand of Providence is not so *visible* now as it was while directing the steps of the Israelites through the wilderness, still, it is equally *certain* that those who are "filled with the Spirit" are also guided by "the Spirit." In this dark, deceitful, and dangerous world, how full of comfort and consolation is the thought that, by casting all our cares upon the Lord, we are assured he shall care for us! even to the numbering of the hairs of our head!

It is a source of great pleasure to the writer, while tracing the history of this enterprise, to see how well every link was made to fit in the wonderful chain of providence. Truly we may exclaim,—

"In each event of life, how clear
Thy ruling hand I see!
Each blessing to my soul most dear,
Because conferr'd by thee."

The following pages are designed to illustrate and

magnify the special providence of God,—to show how "a man's heart deviseth his way, but the Lord directeth his steps."

On the 4th of July, 1857, being at that time in the employ of the American Tract Society, the writer was debating in his own mind where to spend the ensuing Sabbath, in the promotion of the interests of his agency, and those of religion as associated with them. After making it a subject of special prayer, the coal-regions in the vicinity of Mauch-Chunk were selected. But, having no acquaintance there, and no particular inducements, all seemed still dark! Notwithstanding, committing his way unto the Lord, like Abraham, he went forth, not knowing whither. Traveling seven miles to reach the cars, he was just in time to see them in the distance, flying rapidly away from him. Faith for a moment was staggered. Eight long hours were wearily worn out in waiting for the evening train. He entered that; and then light began to spring up. Meeting several friends among the passengers whom he had desired to see, one of these directed his attention to Weissport, a village in Carbon county,—the very kind of opening he had desired to enter for the Sabbath, July 5.

On the edge of this village is a beautiful grove, in which were many logs, conveyed there in time of a freshet. Having heard of many who enter no church, the idea occurred of having preaching there at seven o'clock in the evening. Several hundred assembled; and, seating themselves on the logs, the writer delivered to them his first "stump" sermon. Many tearful eyes evinced that this effort was not in vain.

Having thus far evidence that I had been directed by Providence, I became impressed, by subsequent observation, with additional providential developments. I saw there was an out-door population not to be reached by the churches, and which ought to be, and might be,

reached by other means. The subject gave me much and anxious thought. Ideas and plans were struggling in the mind, gradually assuming to themselves shape and proportion, until Monday, July 6, when I drafted a plan for the Portable Pulpit, and immediately had the framework of the pulpit built, and taken to Tremont, where the converts of the late revival had it finished.

All things being now ready, Dr. J. Y. Schultz and myself arranged for a regular tour through the mountains, commencing at the birthplace of the pulpit, (Weissport,) where, as if for a special encouragement, a man professed conversion under the very first sermon delivered from it. From Weissport we proceeded through Mauch-Chunk, Beaver Meadows, Summit Hill, Tamaqua, Pottsville, Minersville, St. Clair, Tremont, Pine Grove, &c. At every place the people assembled in crowds. We found no difficulty in securing audiences from three hundred to a thousand. Arrived in a town or village, as the first step, the pulpit would be deposited at the "chief place of concourse," wherever that might be, and put into the care of a man or boy, while publicity was given by posters around the place to the contemplated exercises.

At the hour appointed, church-bells, courthouse-bells, auctioneers' bells, boatmen's horns, and every available method of calling the people together, would be put into requisition.

The following is a sample of one of the posters:—

WONDERS.

An Address concerning Three Wonders
will be given from the "HIGHWAY AND HEDGE" Pulpit,

AT_____

ON_____

BY A STRANGER.

The preacher, having mounted his pulpit, would faithfully and truly, according to announcement, begin to discourse on *some* "three wonders,"—not always precisely the same, but always bearing on the plan of salvation.

Perhaps it would be:—

1st. Man, the most wonderful being God ever made.

2d. Redemption, the most wonderful event that ever occurred.

3d. Man's ingratitude, the most wonderful conduct ever witnessed.

Or it might be:—

1st. Man, his wondrous worth.

2d. Man, the object of attraction to three worlds,—heaven, earth, and hell.

3d. Man, his wonderful destiny.

The following article from the Philadelphia "Daily Sun" of September 5, 1857, being one of similar notices in different papers, will show the views entertained of the nature of the enterprise, and the estimate put upon it.

HIGHWAY AND HEDGE PULPIT IN MANAYUNK.

Mr. Editor:—The inhabitants of Manayunk received a visit last evening from the Rev. E. M. Long, of Norristown, who addressed them on an open lot, facing Main Street, from his "*Highway and Hedge Pulpit.*" His address, directing them in a most pointed and impressive manner to a consideration of their eternal interests, was listened to throughout with marked attention by some eight or nine hundred persons, among whom no doubt were many who seldom, if ever, enter a church-door. Hence the utility, and, we believe, the necessity, of street-preaching. It attracts and reaches a class of individuals with immortal souls who could not be reached in any other way.

We believe he is now on his way to the coal-regions of this State; and may the Master whom he serves be with him to give efficacy to his labors, while he stands in

his "Highway and Hedge Pulpit," to scatter the seeds of life around him, and then the light of the judgment-day alone will be able to show the number brought to blessedness and glory by his instrumentality. We hope that, wherever he goes, the ministers of the various denominations will give him a cordial reception, and co-operate with him (as many are doing) in his good work.

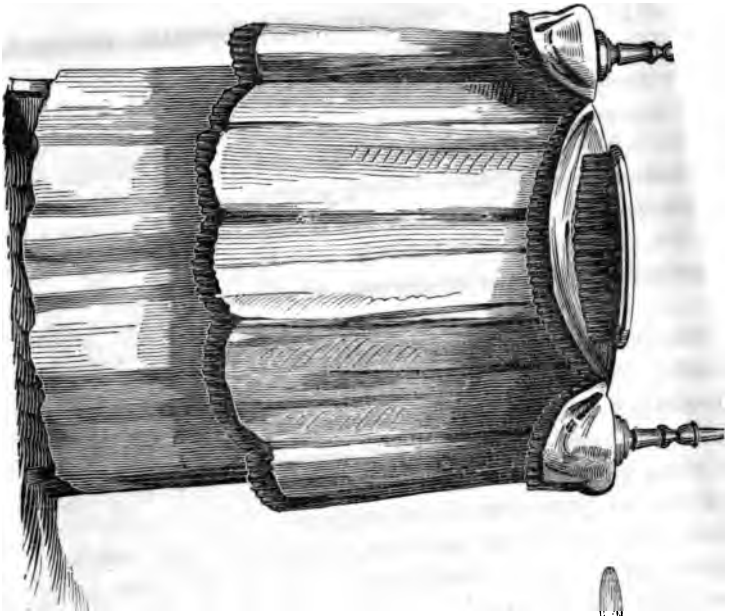
From what Mr. Long states in reference to his beautiful and portable pulpit, it was presented to him by the noble-minded ladies of Tremont, Pa., who had it made, and so constructed that it can be folded together and carried under the arm, and yet, when unfolded, it presents an imposing and attractive appearance, answering almost every purpose of the pulpits in general use. One somewhat similar kind was owned and used by the great Whitefield in his street-preaching, and is still extant, having been presented some years ago to the American Tract Society, in whose house in New York it remains to this day, as an attractive relic to every visitor.* Yours, &c.,

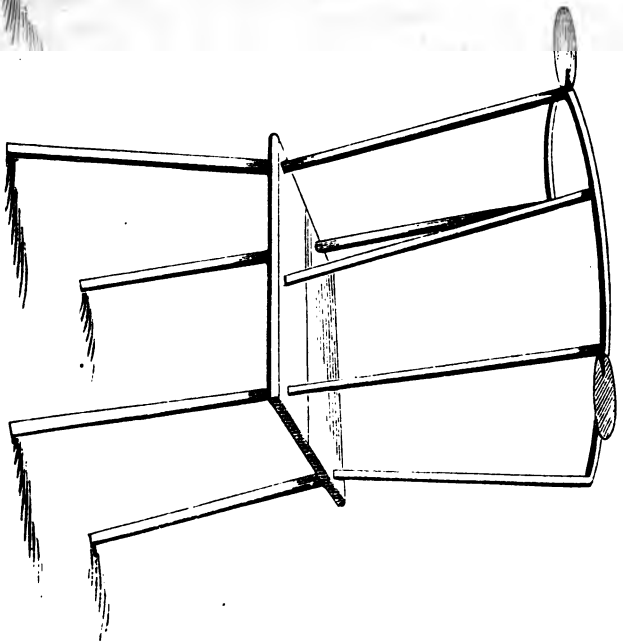
ONE OF THE PASTORS.

MANAYUNK, September 4, 1857.

It is not to be wondered at that so novel a spectacle, and the proceedings connected with it, should elicit some strange views, and strange remarks. At —— a minister, when the pulpit first made its appearance in his neighborhood and he was informed of the intended uses of it, shook his head in doubt of the expediency of the measure. From his subsequent actions, when found hiding himself behind the audience among some wagon-wheels, it looked as if his doubts had some other foundation besides the mere question of expediency. It reminded us a little of "Nicodemus coming to Jesus by night;" and it reminded us a little more of the stanza,—

* This was not, strictly speaking, a portable pulpit. It was used at Blackheath, England, and led to the rise of the Tabernacle at Greenwich.





"Am I a *soldier* of the cross,
A follower of the Lamb?
And shall I *fear* to own his cause,
Or blush to speak his name?"

From his own words, however, at the unpacking of the article, the true exposition of his behavior was, that he did not covet the martyrdom of a Stephen; though the stones did not fly, as was anticipated, but, on the contrary, the people were all silently and eagerly listening to the words of the preacher.

At M——, the strange article, when first erected in the street, before its object was known, elicited much speculation. One finally decided the question, as he thought, by saying it was the "big chair" of the "fat woman," then on exhibition in the vicinity. But at this place, eventually, most encouraging evidences were gathered of its true use. Unlike our friend above mentioned, who "went and hid" himself, the pastors of this town and vicinity entered with us into our labors, and on the following Sabbath evening had an audience to the street-preaching, amounting to, as near as could be estimated, two thousand.*

The interest in this place was, from the beginning, marked and encouraging. Miners, coming from their work, would stand and listen with their sleeves rolled up; also women carrying baskets, bundles, or children in their arms.

Nor was this by any means peculiar to this locality, but everywhere among the masses the same willingness, nay, eagerness, to hear, was observable. Why should we labor the point? People *will* hear the gospel when it is

* A very encouraging feature of this enterprise was, that when the "ice was once broken," in many places the pastors, seeing the practicability and expediency of the movement, continued the same. In one town it was kept up three months, with services twice a week, in which nineteen different clergymen participated with very happy results.

carried to them, though they may not always go after it.

If a shadow of disapproval did ever pass over the scene, it would almost invariably be found in a quarter of the horizon where it ought not to have been expected. At P——, a certain Solon, or Solomon, thought "*peradventure* it might do some good." At the same moment he gave his little son a "quarter" to go to a circus then about to open in the place, the good of which seemed beyond a "peradventure" in his mind.

The freshness of the gospel in a community often secures for it a welcome under circumstances and in places not to be expected. This we conceive to be the true explanation of such facts as appear in the following paragraphs from a secular print while describing our operations in Luzerne county:—

"Protracted meetings have been the order of the day the past week. The whole county seems to be engaged. The enterprising pioneers in Butler township even invaded the tavern of our old sheriff Drum, and held prayer-meetings there. So we are informed. If this is not carrying the war into the kingdom of Africa, we do not know what the expression means."

On the occasion here referred to, two large adjoining parlors, together with a room in the rear, being the available space about the premises, were occupied to their utmost capacity in meetings which grew out of our street-meetings.

The next issue of the same paper has the following:—

"We mention elsewhere a prayer-meeting at Drum's tavern, in Butler. Meetings have also been held at Siglin's, on the Hazleton Road. Why not? Men can swear, gamble, and drink—why not pray?—in a public house. A free and happy country!"

But the most eventful meeting—the one which initiated the great revival, which, in its turn, so providentially

became the source from which poles and benches of the Tent were produced, was the one held in the streets of Conyngham under the sign-post of a tavern. This, and the succeeding meetings which for ten weeks were held in a hotel, are graphically described in the following two articles:—

"DOVES FLYING TO THEIR WINDOW."

To the Editor of the "Philadelphia Evening Journal."

How beautiful is that prophetic description of the good times under the reviving influences of the Holy Spirit, when "the glory of the Lord is risen upon Zion,"—when, beholding the large number of souls hastening from the coming storm of wrath to the ark of safety, the Church is led to exclaim, "Who are these that fly as a cloud, and as the doves to their windows?" How gladly does she then obey the voice which says, "Lift up thine eyes round about, and see: all they gather themselves together, they come to thee." If there is joy in the Church over *one* sinner that repenteth, how much more shall there be among "the saints" on earth, when many eyes stream with tears of penitence!

As the past month has been signalized in this valley by the marvellous workings of divine grace, it may be glad tidings in these "hard times" to hear of such "good times." This section is settled mostly by German farmers, through whose untiring industry it has been gradually changed from a wilderness into a fruitful, beautiful valley. But in a spiritual point of view it has been covered with many thorns and briers, having here and there "hot-beds" where vice, in many forms, has flourished with alarming luxuriance. Shooting, fishing, visiting, and doing business on the Sabbath have been quite common. One of the elders of the church has been annoyed by as many as thirteen different persons coming to his

house on one Sabbath to buy and sell. Mills have been kept going, and other business carried on, just as on other days of the week.

But this much we can say, that already some seventy souls have been led to exclaim, "Sirs, what must I do to be saved?" many of whom are now rejoicing in redeeming love, while others are still striving to enter in at "the strait gate." Among this precious band have been hoary-headed grandparents, whose ages range from sixty to eighty years. This work has been quite providential. The Rev. E. M. Long and Dr. J. Y. Schultz, of Norristown, Pa., while missionating among the destitute villages in the coal-regions, came to our valley in September, with their beautiful "*Highway and Hedge Pulpit*," from which they forcibly presented the claims of religion to large and attentive audiences gathered in the streets of Conyngham, composed of many unaccustomed to attend our churches. These meetings were held near two hotels, the sign-post being used to hang the lights upon.*

Some came four miles to hear the gospel from this portable pulpit. Such large audiences, *standing* and listening with tearful eyes and breathless attention for more than one hour, showed that a good work was beginning. As there appeared to be so much anxiety on the part of the people, that these brethren should remain longer, they finally consented to preach a series of sermons in the Presbyterian church during the last month. In the mean time, Providence was manifestly preparing the way. From these tokens it soon became apparent that the set time to

* A correspondent, speaking of the sign-post to which reference is made in the preceding article, says, "The sign-post under which you preached had formerly the sign of the Royal Serpent of Ceylon painted on it, but some years ago it was painted over, and a representation of Van Buren painted on either side; but I have noticed of late that Martin has nearly disappeared, and the Old Serpent is again showing himself,—which is undoubtedly a better representation of the place than the former."

favor Zion had come. People who were strangers to the house of God were found crowding its sacred enclosures. Eyes unused to weeping were seen to be dim with tears. The meetings appointed for anxious inquirers became sometimes so large as to fill two rooms, although two such meetings were held each day during a part of the time. At one meeting there was not even standing-room for all. Some were to be seen sitting on each others' laps, wetting each others' cheeks with tears of sorrow; some stood all the time, weeping, sobbing, and praying, not finding even room to kneel; while others, of their own accord, and not finding places to sit, remained on their knees all the time, begging for mercy. Conviction of sin has been so piercing in some cases as to cause persons to rise from their beds at the midnight hour and seek until morning for the pearl of great price. Of course, such a shaking among the "dry bones" has waked up the "roaring lion" in his den; and consequently his voice has been heard echoing through the valley. But it has only had the effect of driving and keeping the lambs of the flock nearer to the bosom of the heavenly Shepherd. The work is still progressing; and may it continue until this whole valley blooms as the garden of the Lord! The preaching has been mostly by Brother Long, whom Providence seems specially to have adapted for the work of an evangelist.

PASTOR OF THE PRESBYTERIAN CHURCH.

SYBERTSVILLE, Dec. 4, 1857.

(Correspondence of the "Norristown Republican.")

REVIVAL IN CONYNGHAM VALLEY.

"There shall be showers of blessing."

What a beautiful and striking figure the prophet here makes use of to represent the reviving influences of God's Spirit, when tear-drops of penitence are made to

flow plenteously in Zion! After such a long period of drought, it is cheering to hear of the many refreshing showers which are thus being poured down on all parts of our land. The fact that many broken cisterns of this world held no water, and through the pressure of the times were still getting more broken, has doubtless made many feel that "it was time to seek the Lord, that he might rain righteousness."

In this section of the State the "windows of heaven" have been mercifully kept open all the winter. In the fall, "a cloud" as big as a "man's hand" began to spread over the valley. The first "drops" fell while we were assembled around a sign-post in the streets of Conyngham, preaching Christ to the many "outsiders" who do not frequently visit the church of God.

The Rev. Messrs. Long and Schultz, of Norristown, Pa., having been engaged in holding similar meetings among the destitute, we thought it would be well for them to go into the streets and offer the gospel feast to the poor, and the maimed, and the halt, and the blind, from their *portable "Highway and Hedge Pulpit."* From the many who anxiously crowded around the uplifted cross, it was evident there was a thirsting for the waters of life. We afterward threw open our church-doors, and held a protracted meeting for five weeks, during which time many slaked their thirst at the cooling water-brooks which make glad the city of our God. The "cloud" which supplied these waters, instead of being exhausted, only seemed to be spreading and hovering over the upper end of this valley, and became more full of "showers of blessing." Therefore, after Brothers Long and Schultz had returned home, they were sent for again to hold a union meeting in the Butler Church, in which I also preach. Before they commenced the meeting, it was evident that Providence was preparing the way by many striking visits of the angel of death, who broke up and softened

the fallow ground of many hearts. After divine service on the second day, an appointment was made to meet any who might be "anxious," at a private residence. Twelve professed to have broken and contrite hearts; at the third meeting, nineteen; and so the wave rolled on, until, by the close of the week, seventy-four names were enrolled upon the "anxious list." There has been preaching once a day, and generally two meetings for giving instruction and uniting in prayer with inquirers,—one being held in the afternoon and the other in the evening. The latter meeting became so largely attended that we could get no house near the church large enough; and so the landlord of the Butler Township Hotel gave us the use of three large rooms, which were generally so crowded that often we could hardly get standing-room. One of these rooms had been often used as a ball-room. A brother remarked that he could not help smiling the first night, while on his way to the hotel with a crowd of trembling jailers and weeping Marys, at hearing the sign of the sign-post screech most piteously as the winds of heaven were wafting it to and fro. It seemed as if acting as a mourner at the funeral of King Alcohol!

The anxiety of many compelled them to walk seven miles to and from the church day after day. One old man, sixty-seven years of age, walked there fourteen miles, night after night, often through rain and snow, and sometimes also in mud over shoe-deep! Many of the most hopeless cases have been reached, and, clothed in their right mind, are now sitting at the feet of Jesus. An old man locked his sons and maid out of the house because of their attendance at church, and offered to pay for a keg of powder if any one would blow it up; but, coming twice within the church "to see and hear," sparks of heavenly fire reached and melted his own wicked heart, and he is now a miracle of grace, and has prayer-meetings in his house. Over two hundred have been professedly anxious during

A fac-simile of a letter received from the husband, given on the opposite page, will show who and what they were.

At a subsequent date he writes:—"I am very happy to inform you that my wife has found peace. Thank God for it. I have experienced some very happy moments since I have commenced family-worship; I hope to have many more. Pray for us that we may hold out faithful to the end."

At the time of his conversion there were none professedly pious among the circle of his friends or relatives; but, through the power of his influence and example, a goodly number are now coming over on the Lord's side.

BOWING THE KNEE FOR THE FIRST TIME IN PRAYER.

In the midst of the services one evening, a young man arose in the body of the Tent, and, with his hands covering his face, rushed forward to the platform, and, falling upon his knees, sobbed for mercy. We then turned our meeting into a prayer-meeting, after which a number arose, asking for prayer, and among them an old gray-haired man. The young man stated at the close of the services, as the reason for his singular conduct, that he felt his sins so heavily, that he thought he must thus yield now or never; and also that this was the first time he had ever *bowed his knee before the Lord in prayer.* Before he left the Tent he seemed to have a hope in his crucified Lord.

A BEAUTIFUL ILLUSTRATION OF FAITH.

Before entering the Tent, a lady stopped me one evening to state why she loved it, saying that it always made her think, while sitting here, of a boy who was flying a kite. After it had risen so high in the sky as apparently to be lost among the clouds, he was met by a gentleman who asked him what he was doing with that

ings, will be memorable places in the future history of the Church in this valley. If the Apostle Paul in his mission of mercy could have been transported to these dark regions, and there have met with us thus assembled, might it not be said of him as it was of old, when he was met by the brethren at "the Three Taverns," "whom when Paul saw, he thanked God, and took courage."

"God has always signally owned and blessed the faithful preaching of the word in the streets, lanes, highways, and hedges, through all the history of the Church to the present time. Without going back to instance the singular courage displayed and success attained by the outdoor preaching of some of the Vaudois missionaries in the Dark Ages, we would invite attention to the 'field and street preaching' of modern days. Witness the labors and successes of Whitefield and Wesley and Fletcher and their coadjutors in the same work. God made the outdoor preaching of those men a leading instrumentality in awakening the masses of the 'United Kingdom of Great Britain,' and in bringing about the great reformation of the eighteenth century. See the labors and good fruits of the street-preaching of 'the Apostle to the Irish,' Gideon Ouseley. Witness, in quite modern times, the street-preaching and gospel triumphs of the champions of the 'Free Church of Scotland.'"

CHAPTER IV.

The Rise of the Tabernacle, and the People who furnished the Material for the Same.

"*And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle.*"—EXODUS xxxv. 21.

"*What I do thou knowest not now; but thou shalt know hereafter.*"—JOHN xiii. 7.

FTEN, when impeded, baffled, or laid aside from our undertakings, and inclined to wonder at the dealings of the Divine hand, we are after a time, and in a way we least expected, brought to see their entire consistency, and to admire their wisdom, goodness, and faithfulness.

"God is his own interpreter,
And he will make it plain."

These views, we think, will be fully justified by the circumstances which led to the rise of the Tabernacle as detailed in the following pages.

STREET-PREACHING.

We were successfully prosecuting our enterprise with the portable Pulpit,—how successfully will appear from the following, among other notices taken of it in the papers of the day. The communication is from the Rector of the Episcopal church at St. Clair, Schuylkill county, and is printed in the "Miners' Journal" of

August 20, 1857. He says, "We met, according to agreement, at 7½ o'clock, and had quite a large and very orderly meeting. After singing a hymn and offering a short prayer, it was addressed by Mr. Long and myself. The fundamental truths of the gospel were presented to the people; and I have reason to believe many who never enter a church heard the word of life." These meetings were continued a number of evenings, and generally attended by about one thousand people, very many of whom were Roman Catholics.

By over-exertion I was for a while confined to a bed of sickness. To this providential interruption I ascribe the rise of the Tent; for while thus laid aside from active usefulness, my mind became reflective in devising means for more extensive good among the "lost sheep of the house of Israel." Encouraged by the blessing of Divine Providence on the "*Pulpit*," and the great success attending that instrumentality, the query arose in my thoughts whether something like a portable church might not be devised as the instrument of still greater good. Seeking Divine direction, as was my duty and privilege, I was enabled, before I rose from that bed of sickness, to have the whole plan laid for the *Union Tabernacle*.* Believing the plan, thus far, to have been from the Lord, the next thing was to ascertain his will as to its further development. Believing, too, that, "except the Lord build the house, they labor in vain that build it," I felt like saying, with Job, "I would seek unto God, and unto God would I commit my cause," knowing that "he doeth great

* "Strictly speaking, the 'Canvas Church' was not a new idea, but one that had been gradually developing itself through a series of years. The real germ of it is to be found in a 'portable pulpit' used in his missionary tour by the same brother who afterward projected the 'Union Tabernacle,' and who has thus far so successfully superintended its operations."—*Pentecost; or, The Work of God in Philadelphia*, A.D. 1858. Prepared by the Young Men's Christian Association, p. 33.

things and unsearchable, marvellous things without number."

Succeeding events will show how kindly he made plain the path of duty.

The first indication of the Divine will which I thought I ought to look for was, the *manner* in which the hearts of those would be inclined toward the enterprise who had it within their power to furnish the means necessary,—remembering that of old it was said that, previous to the construction of the Tabernacle, "every wise-hearted man, in whose heart the *Lord had put wisdom*, even every one *whose heart stirred him up* to come unto the work and to do it, brought free offerings to Moses every morning." And here I think I can furnish a narrative of the most interesting character, to show how the Lord prepared willing hearts and hands to advance the enterprise of this *modern* Tabernacle.

In the southeastern corner of Berks and the southwestern corner of Lehigh counties lies a valley known by the German name of "Hosensack," (pantaloons-pocket.) How it ever received this name I know not; but it is certainly worthy of distinction from many other German valleys in this one particular, that this big German "pocket" does not keep all it gets. The valley is settled by farmers whose untiring industry has brought their land under a high state of cultivation. The preaching and conversation are exclusively German. It is, indeed, a miniature Germany. In this valley and vicinity are three meeting-houses of the "Schwenkfelders,"—an intelligent, Christian people, named after Casper Schwenkfeld, a Silesian knight, whose doctrines they hold. He was cotemporary with Luther and the other Reformers. On account of some of his religious views regarding the sacraments, &c., he and his followers were much persecuted, and at length compelled to leave their native land and flee for their lives. A portion of the scattered

flock landed on the shores of Pennsylvania in 1734. Owing to their scattered condition, the sacraments fell into disuse, and since that period have not been reinstated. Some four years ago, I first became acquainted with this people, while traveling over the State as General Agent of the American Tract Society. When preaching in this vicinity, I was invited to preach in their meeting-houses. I was much gratified for this open door, and afterward learned that the invitation was given only because I was recognised as a "Union" man. During my six years' experience in this capacity, I found so many similar fields opening up—fields that were closed as soon as approached in a denominational capacity—that I felt called of Providence to devote my whole time as a Union evangelist, as I am now doing.

My Report to the American Tract Society for 1856 says, "I have gained access to people in connection with twenty different denominations. Although the Germans are intensely denominational, and look upon sectarian proselytism with a suspicious eye, yet as soon as they learn and appreciate the catholic nature of the Tract enterprise they seem to throw open their hearts and doors to its influences."

With what success my efforts were crowned in this community, the following statement will show.

In this valley and vicinity—a district of some six miles square—I received $830 57. Among the Schwenkfelders, every family I called upon *gave*,—gave *cheerfully;* and none *less* than twenty dollars. As this district had never been accustomed to contribute to this cause before, is composed entirely of Germans, and also as the Schwenkfelders and Mennonites have no missions of their own, nor any salaried preachers, the extent of their liberality will at once be manifest. Let me give one specimen of benevolence in this neighborhood. After preaching at a private dwelling, I was invited by an elderly man to visit

him the next day. After tea, a daughter came up to the table where I was still seated, and laid down twenty dollars, saying, "Das will ich geben als mein Theil zu der Gesellschaft." (I will give that as my share to the Society.) Another daughter immediately arose, and, laying down twenty dollars, said, "That's my share." A son-in-law then followed with twenty dollars as his share. Then came the father, saying, as he added his twenty dollars to the rest, "That's my share;" and in the rear followed a brother with twenty dollars as his share. There lay *one hundred dollars* in a heap, in money as good as gold, and given *spontaneously* and for Christ's sake.

But not only did I find this big "Pantaloons-pocket" thus wide open, but also their hearts and houses. Never did I find a people who seemed to relish the gospel-feast so much. Not being accustomed to prayer-meetings or night-meetings, I accepted of invitations to preach in their private dwellings. A mutual attachment soon sprung up, and whenever I could make it convenient I would visit these brethren and preach among them. In the midst of hay-making I was passing through this valley, when a bald headed grandfather, over seventy years old, insisted upon my remaining and preaching at his house in the evening. When he offered to get on his horse and ride around the neighborhood to invite his friends and neighbors to "come, for all things are now ready," I felt constrained to remain. The field thus gradually opened and ripened unto the harvest. In the succeeding fall, being invited to preach from house to house, I remained some four weeks, and witnessed a most interesting revival. The newly-converted were, with but few exceptions, heads of families. Family altars sprang up in every direction. Two weekly prayer-meetings were commenced. Various efforts were afterward made to introduce the sacraments; but, as the majority

seemed opposed, many of the subjects of the revival have sought the use of them elsewhere.

Jonas Y. Schultz, M.D., whose name will be frequently mentioned in these pages as my beloved companion in the gospel both in the pulpit and in the Tent, about this time came out decidedly on the Lord's side, and was of great service in this revival among his friends and relatives. He had had a lucrative medical practice; yet "what things were gain" he "counted loss for Christ," desiring, with Paul, to say, "Not seeking mine own profit, but the profit of many, that they might be saved." The Schwenkfelders being unwilling to introduce the sacraments, he connected himself with the Lutheran Church, and was licensed to preach the gospel as a *lay-reader* or evangelist by the Lebanon Lutheran Conference assembled at Reading in the fall of 1857. God gave "some evangelists" as well as "pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in *the unity of the faith* and of the knowledge of the Son of God." (Eph. iv. 11–13.) So we felt constrained to go forth by "two," and "do the work of an evangelist." As our hearts were made to beat in unison, we have ever since gone forth "upon the mountains publishing salvation." "For the watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye."

Another interesting people in this vicinity, whose hearts the Lord also stirred up for the work of the Tabernacle, are the Mennonites, so called after Menno Simon, one of the illustrious Reformers of the sixteenth century. In this country they number some three hundred congregations and thirty thousand members. Owing to difference of views regarding the cut of the coat, broad-brimmed hats, feet-washing, &c., they have been

divided into many small sects, such as the Old Mennonites, Reformed Mennonites or Herrites, Omish, River Brethren, New Mennonites, and Evangelical Mennonites. But the most singular cause of division is a recent one in regard to prayer-meetings. It seems that in 1853 the bishops had granted the "*permission*'" for members to hold prayer-meetings, "*under certain conditions.*" But in 1856 they recalled said *favor* and came to other conclusions, which are rather singularly expressed in the following

"DECISION OF THE BISHOPS."

"Whereas, on the 1st of May, 1853, the question, whether prayer-meetings dare be held,* was brought before the high council held in Skippack, Montgomery co., Pa., and which was permitted under certain conditions, but, inasmuch as that resolution has, by wrong interpretations and explanations, created much disturbance and many evil effects, therefore did the council, convened May 1, 1856, order that the bishops should meet the following day, and, if possible, to re-establish peace and harmony:

"Accordingly, we ———" (the bishops) "met at the house of C. G., (deacon,) and unanimously resolved that said resolution be withdrawn and destroyed; but if preachers and members come together at suitable opportunities,† and then and there, by admonition and prayer, to edify each other, that they cannot and shall not be forbidden.

"*But that it must not be regarded as commanded in the gospel to make public appointments merely for prayer-meetings, but*

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* "Ob Bet-versammlungen gehalten werden kœnnen."

† Schicklichen Gelegenheiten.

*men should always 'pray to God in the spirit and the truth,' which we earnestly recommend to all our congregations.**

"Undersigned by the bishops of Pennsylvania circuit of the Mennonite Society."

Being invited to preach in one of their meeting-houses, I noticed, during the service, that God's Spirit was carrying home the truth with unusual power. One of the brethren opened his house for the continuance of these meetings, and the Lord rewarded him for his kindness by adopting two of his children into his family. Some time afterward he was taken home to heaven, and at the dedication of our wooden Tabernacle at Quakertown, last fall, his son arose to testify, in the German language, the wonders of Divine grace in his rescue.

I spoke to one of the leading members in relation to the continuance of those meetings in a private house, and thought he would be rejoiced, but found that he looked sad, hung his head, and gave no reply.

At first I was puzzled to ascertain the workings of his mind; but the next day all was made plain. At the close of the services, I was passing through the audience to the door, when this old man, whose coat I found literally wet with his tear-drops, rose from his seat, threw his arm around my neck, and said, "Oh, do pray for me!" and at once fell prostrate at my feet. If a thunder-clap, on a clear day, had struck the audience, it could hardly have astonished many more than the conduct of this moral, honest, and upright merchant.

A few days afterward he was enabled to

"Read his title clear
To mansions in the skies,"

* "Aber dass nicht als im Evangelio befohlen betrachtet wird, œffentliche Bestellungen fuer blos Betversammlungen zu machen, sondern dass man allezeit 'Gott im Geist und in der Wahrheit anbeten soll,' welches wir allen unsern Gemeinden ernstlich anempfehlen."

shouldered his cross, commenced family worship, and, when I met and asked him how he felt, he again lovingly placed his arms around my neck, while his eyes glistened with tears of joy, saying, "Oh, I never feel happier than when I can creep into some corner and hold sweet communion with my dear Redeemer."

As it seemed very desirable to have such meetings continued, and especially as prayer-meetings* and night-meetings dare not be held in their meeting-houses, this brother erected a very convenient building for worship at his own expense, and furnished it with lights, benches, and every other convenience. It being intended as a Union building, he wished me thus to dedicate it to God and afterward to hold a Union meeting,—which resulted in the hopeful conversion of a number. Any traveler passing through the upper end of Hosensack Valley will find a brick building standing there as a monument of this brother's liberality, and as an example of what the Germans can and will do when their hearts are right.

This history of the Mennonites is but a faint picture of the great struggle between dead Orthodoxy and living Christianity now going on in many sections of Pennsylvania among the Germans.

A preacher who had been invited to attend prayer-meetings held by his own members, not only refused, but afterward ascended the pulpit, and, in his discourse, pulled a pin out of his cravat and asked his congregation

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* Some Daniels there were in this congregation, who dared to disregard the "decree" of a man as to how they shall pray. These, Daniel-like, still "prayed and gave thanks to God as they did aforetime." The result was, that the sacrament of the Lord's Supper was withheld from them for six months on this account. And at length a vote was taken either for or against the "decision of the bishops" regarding prayer-meetings, when the majority sustained the bishops, and the minority were compelled to take their leave. They are now known as the "Evangelical Mennonites."

whether they *saw that.* "Not so much," said he, "*as that* pin-head will I deviate from my old course."

I could name more than a score of places where a similar opposition is manifested to those who dare be so "odd" as to assemble for prayer and exhortation. It matters not what their church-connection may be: they are all branded as "straablers," and at once lose "caste" among their brethren. Another illustration of this might be given in the history of a little band of brethren who gave the wood and other material for the platform of the Tabernacle.

In a certain section of Berks county there is a so-called "dark corner," into which a German copy of Baxter's Call was conveyed by the American Tract Society. This "Call" waked a sleeping soul. Looking round on the surrounding gloom, he at once felt called to "let his light so shine before men that they might see his good works and glorify their Father in heaven." Finding a brother who was like-minded, they agreed to hold a prayer-meeting, believing that, though they could number only "two," they could still claim the promise, "Where two or three are gathered together in my name, there am I in the midst of them."

Hearing of these "hidden ones" of the Lord, I called to see them, and found that the fire thus kindled was spreading all around; and, though the cry of "wild-fire" was raised, and cold water poured upon it from every direction, yet the oil of Divine grace still sustained it.

After one of these meetings, I was invited to go home with a young man and his two sisters,—orphans, who in many respects strongly reminded me of "Martha, and her sister, and Lazarus, whom Jesus loved,"— especially so when they soon told me that they were all sitting at the feet of Jesus, inquiring after the "one thing needful."

Often, when weary with my travels, have I retired to this "Bethany," and had my physical as well as spiritual

(1854) it was more than twice as great. At the port of New York alone there landed in 1851, 79,540 German emigrants; in 1852, 118,674; in 1853, 119,498; in 1854, 179,684; in 1855, 54,038; in 1856, 56,117; in 1857, 86,859; in 1858, to Nov. 1, about 70,000. So that in less than eight years there has been an influx at one port of not far from *eight hundred thousand* Germans."

These people in themselves are one of the great fountains of influence on our country's destiny; and it must be purified, or it will send forth streams of poison and desolation. Importing with them the social usages of their native land, many of which are so inimical to the purity of our morals, they need to be brought under the influence of a purifying and sanctifying power. Witness their numerous—almost innumerable—drinking-houses and places and seasons of frivolous and licentious amusements; their lager-beer saloons, and days of frolic and pleasurable pastime; all calculated to beguile their thoughts from seriousness, and to steep their minds in the mere vanities of a perishing world,—to render them more indifferent daily to refined and elevating attractions, to evangelical morality, to temperance and sobriety, to the Sabbath and the house of worship,—they being "lovers of pleasure more than lovers of God." In view of all these facts, they ought to be sought out and cared for.

In the city of Philadelphia alone, where the number of Germans is 80,000, there is, according to statistics accurately ascertained, church-room in German Protestant churches for only twelve thousand. And our Tent, under this destitution, did good service during its stay in the city, especially while located in the northern and western parts,—at George and Fourth Streets and Girard Avenue and Broad Street.

We proceed to give some evidence of this fact, in which the marked susceptibility of the German character

Schultz and myself left home with our "Highway and Hedge Pulpit," we ventured in the dark. But, having Abraham's God to direct us, we reached as far as Hazleton on a Saturday forenoon, and were deliberating where to go to spend the Sabbath. While thus halting, we were providentially informed that we were near a valley in which an old friend resided,—a preacher of the gospel in that region. We were, moreover, informed that a carriage from the very dwelling of our friend was there, ready to return, and that the driver would be happy to take us with him. We went. Our visit was as unexpected to Brother J—— as to ourselves; but the unseen hand of Providence soon became visible to us all. He at once expressed a wish that we should preach for him the next day, morning, noon, and night, and also in the streets of Conyngham at twilight. These meetings have been described in the previous chapter, and are there shown to have been preparatory to a great revival in that valley.

And now behold again the good hand of the Lord upon us. We labored in that valley seventeen weeks,—nearly the whole winter. The population depend for subsistence on their lumber, the produce of their farms, and on the coal-mining business. At that time, there being but little demand for lumber or coal, money became very scarce, and the "hard times" were severely felt. Not being able, on this account, to prosecute my Tract agency, I had, as usual in such cases, depended for the support of my family solely upon the free offerings of those to whom I imparted spiritual things. And generously did these people redeem their obligations. The first person who became interested for his soul was an old grandfather, who before had seldom attended church or given any attention to religious things. One morning before breakfast he came to see me. I can see him yet as he entered the room, his eyes glistening with tears, and his lips inquiring the way to Calvary. Subse-

quently he came again, bringing with him a bundle of new boots and gum overshoes, of all which he bade me "take my choice." He and his wife and two children became hopeful subjects of grace, and at this time, a little more than one year since his conversion, he is, I trust, a saint in heaven,—cut down in his usual health without a moment's notice.*

The same spontaneous liberality manifested by this sainted brother was evinced by all in numerous gifts; but the most highly prized of all was the lumber given for those seats on which so many thousands have heard and believed the glorious gospel. Before the material was given for the Old Testament Tabernacle, we read that the Lord moved on the hearts of various classes of artisans and producers. So it was here. One was a lumber-merchant, who gave the lumber; another a saw-miller,

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* The following extracts from a letter received while writing these pages will show the manner of his death and the joyful evidences of his preparation for it:—

"I have the mournful intelligence to communicate to you of the death of father. He was in church on Sabbath, and heard a sermon from the text, 'What doest thou here, Elijah?' returned home, and spent the remainder of Sabbath and evening in reading the Bible, and did not complain of being unwell. He read to the family the nineteenth chapter of First Kings, (how soon was he to realize the import of the fourth verse!) and retired to bed. Mother says he was fast asleep when she retired. He did not awake or change his position during the night; but at half-past three o'clock in the morning she heard him make a noise, like one choking, and she called brother. He ran down and raised him up and tried to arouse him, supposing he had the night-mare; but he died without opening his eyes or moving a muscle. Oh, how sudden the change! How great the loss to us! But we feel that it was God who has done it, and to his will we must all submit. We do not doubt but that his happy soul was wafted home to heaven on angels' wings. Since this fall a year, he has lived a different life. His reading and conversation have been of a religious character. He has attended regularly on the means of grace. We have every reason to believe that he was truly changed in heart and conduct. And there is no doubt but that he has grown in grace rapidly during the last year. We feel that our loss is his gain."

who sawed the boards; another had a turning-machine, who turned the legs of the benches; another was a blacksmith, who made the rings; others had timber on their lands, suitable some for the two large centre-poles, some for the side-poles, and some for the pins. And then, too, there were a number of carpenters, who, unlike Noah's, will, we trust, find *themselves in* the ark when the floods of Divine wrath shall overwhelm a guilty world. There were teamsters, too, who helped to haul the lumber out of the mountains to the railroad for transportation. Thus "the people had a mind to work." "For God hath put in their hearts to fulfil his will."

tears. Soon afterward she was enabled to apply to her own heart the grace of a risen Saviour.

"POOR OLD MARY'S" EXPOSITION OF PROPHECY.

Though this colored sister was not German, yet I will introduce her here, as she was much impressed with the power of Christian union. When leaving the sunrise prayer-meeting alluded to in the previous article, she said,—"The day this great revival first broke out,—that is, when I first heard of it,—that very morning I was reading my New Testament, in the seventh chapter of Revelation. A revival among the Methodists! and the Baptists! and the Episcopalians! and the Presbyterians! and all the churches! Bless the Lord, THE CHAPTER HAS COME! Sure enough, the four angels are standing on the four corners of the earth and holding back the four winds, and the great angel having the seal of the living God has gone out a-sealing his servants in their foreheads,—twelve thousand in this tribe, and twelve thousand in that! *No partiality with him!* And soon the hundred and forty-four thousand, of all kindred and people and tongues, shall stand before the throne and before the Lamb, clothed in white robes, and palms in their hands, and sing salvation to our God! Bless the Lord, I hope poor old Mary will be among them too."

COME, COME NOW, OR YOU WILL NEVER COME!

CONVERSION OF A GERMAN.

"God has many times called me to repentance, so that I have even been led to pray for a new heart and the forgiveness of my sins. But then Satan would follow me up closely, and try to make me believe that I was good enough to go to heaven, that I was not so bad as others, that to go to church once on Sunday and be honest and charitable, &c. was all that was necessary. This did not

of our State, and the latter stating particularly the liberal subscriptions to the object made by friends in the interior. On motion, the following preamble and Constitution were unanimously adopted:—

PREAMBLE.

Inasmuch as on an average only about the half of the people in our country habitually attend upon the preached word in the sanctuary, and believing it to be God's will that "all men be saved and come to the knowledge of the truth, and that the gospel be preached to every creature," in "the streets and lanes of the city" as well as in "the highways and hedges" of the country, and consequently that it is the duty of the Church, in following the example and precepts of her Master and his apostles, to lay hold of every scriptural means to bring the gospel into contact with the hearts of such as neglect the privileges of the sanctuary;

We, therefore, the undersigned, hereby form ourselves into an association for the purpose of reaching and preaching the gospel to those dying masses in accordance with the following

CONSTITUTION.

ARTICLE 1.—This organization shall be called the Union Tabernacle Association.

ART. 2.—Its object shall be to procure one or more movable tents, in which the clergymen and Christians of all the different evangelical denominations may be united in the work of preaching the cardinal doctrines of the gospel to the destitute, and also to send out and support ministers, who are to devote their whole time as evangelists in preaching, and in having the management of the tents, &c.

A committee, consisting of Rev. Messrs. E. M. Long, J. G. Ralston, and J. S. Cooke, was appointed to nominate

officers and to report at the next meeting; also a committee, composed of Rev. Mr. Long and Dr. Schultz, to superintend the purchase and erection of the Tent."

As will be seen at the close of the proceedings, a committee was appointed to select officers and effect a permanent organization the next spring. In the mean time, the finger of Providence pointed unmistakably to Jayne's Hall as the proper birthplace of such an organization. Accordingly, I called on the proprietor and gained his consent for the use of the building for the purpose, and also obtained the services of Rev. Messrs. D. A. Tyng, John Chambers, Drs. Nevin, Stork, and others, for the inauguration of the movement. At this time, having also become somewhat acquainted with the operations of the Young Men's Christian Association, the thought was suggested that if they would take the enterprise under their care it would save the necessity of a separate board of officers. I therefore called on the President with a picture of the Tent: he received the proposal very kindly, and wished me to bring the matter before the Association at their next monthly meeting. So that the members might understand clearly the object of this movement, and what I proposed to do in offering the Association the Tent, I prepared and sent to each member a printed circular, as follows:—

THE DESIGN OF THIS TABERNACLE

is to draw out, and bring under the power of the preached word, that large class of our population who do not frequent the sanctuary, many of whom are living and dying in practical heathenism, as the daily record of crime attests. As we send out missionaries to foreign lands, to go out in the highways and hedges and by *every means* to preach the gospel to *every creature*, ought we to do less for those who are perishing in our streets, and whose prospects for eternity are even worse than

that of the heathen? As the first great thing these masses need is the presentation of those cardinal soul-saving truths of the gospel in which evangelical Christians are united, wherever we go, our motto shall be, "I determined not to know any thing among you save Jesus Christ, and him crucified." We thus wish to exemplify the Spirit of the prayer of our Master that "all may be one,—*that the world may believe that thou hast sent me.*" In one word, the design is to continue, and carry into the "*dark corners*," those "union efforts" which are being crowned with such happy results. Twelve hundred dollars have already been subscribed for this purpose by members of seven different denominations.

IT WILL ACCOMPLISH ITS DESIGN,

Because this class of outsiders are those mostly who run after every novelty,—who fill the *tents* of every circus or show that passes along, and *retain in their hearts*, and *illustrate in their lives, the evil effects of those things they thus see and hear.* Then, again, actual experiment on a small scale, during last fall, with a portable "highway and hedge" pulpit, was found very successful in reaching and benefiting this particular class.

THE PLAN OF ITS CONSTRUCTION.

It will, as far as practicable, be modelled after the Tabernacle planned by Jehovah, and used by the Jews for his worship while travelling through the wilderness. It will be divided into two departments, (one room being for preaching, the other for holding prayer-meetings,) but so arranged that they can at any time be thrown into one. The sides will be so constructed that they can be raised and form a continuation of the roof. Thus there can be four different rooms produced, capable of holding an audience of 300, 1200, 1500, or 3000 persons.

PROPOSED MANNER OF PROCEDURE.

The Tabernacle, with seats, &c., is now being prepared, and will be dedicated to the worship of God, in Philadelphia, on the 1st of May, and, after remaining some time in the city, will be taken from one place to another, wherever it may be most needed. It will be kept one or more weeks at each place, according to the tokens of Providence. Four persons will accompany and devote their whole time to the Tent,—two evangelists to preach and superintend the various exercises, one brother as watchman, and another as colporteur, to go out "into the streets and lanes of the city, and bring in the poor, and the maimed, and the halt, and the blind." Services will be held in the daytime as well as in the evening, and, when needed, in German as well as English. In connection with the pastors in the vicinity, it is expected that others especially adapted to such efforts will volunteer thus to preach Christ. Devoted men in connection with eight different denominations have already promised to give some of their time to this movement during the summer. We hope thus to present a united phalanx in coming up "to the help of the Lord against the mighty," and show a practical "evangelical alliance" on the battle-field of America. Earnest and importunate efforts shall be daily put forth to bring men to Christ, and under the stated means of grace in his Church, but not in any wise to influence any as to what particular branch of the Church they should join.

We think we have precedent for such out-door efforts in the example given us by Christ and his apostles. The Saviour not only addressed the multitudes in the temple and synagogues, but also from the mountain-side and sea-shore. Peter preached from "Solomon's porch," and from "house to house." Paul preached from "Mars Hill," and also in the "market daily to them that met

with him." Ought we not then, in the spirit of our Master, to say, with Paul, "I am made all things to all men, that I might by all means save some"?

P. S.—It was intended to organize in Jayne's Hall a distinct "UNION TABERNACLE ASSOCIATION," to take charge of this matter; but, as the object falls in with the mission of the Young Men's Christian Association, it is now proposed to place this whole movement under its care and control. This subject will be brought up, and remarks made upon it by the request of the President, after the Union Prayer-Meeting to be held in Rev. Mr. CROWELL'S church (Broad Street above Chestnut) on Tuesday evening next, April 6, 1858.

The Association accepted the proposal, and became responsible for the expense of the enterprise for six months.

As, however, there had been as yet none of the subscriptions collected toward paying for the Tent, a condition was required that I should bring the Tent to them free of expense.

As it would increase the comfort and improve the appearance of the Tent, it was deemed proper to have the seats covered, a curtain to hang over the pulpit, a wire-fence enclosure to keep off unruly persons, and certain other fixtures. For the procurement of these articles, a meeting of ladies was called by a circular,* of which the following is a transcript in part:—

WHAT THE WOMEN DID IN OLDEN TIMES.

Holy Writ says, "They came, both men and women, as many as were willing-hearted, and brought bracelets and ear-rings, and tablets, all jewels of gold," "every one whose heart stirred him up, and every one whom his

* This meeting was held in Jayne's Hall.

Oh, do remember me in your prayers, that I may not be forever lost, but may find pardon and a home in heaven."

A German Mennonite writes thus:—

"I went to Quakertown when the Tent was pitched there. The services in it made a deep impression on my mind. I heard, too, that an associate of mine had found peace for his soul. On my way home I felt deeply convicted, and could scarcely wait till I should have an opportunity to resort to some place to pour out my heart before God. My convictions still continued: sometimes I almost despaired; then again I was encouraged to go forward. So I continued, until one evening while attending a meeting for inquirers at Quakertown, where prayers from warm Christian hearts were offered up in my behalf, and I was enabled to believe and go on my way rejoicing."

The following testimony is from the editor of "The Presbyterian," (Rev. Dr. Leyburn,) who often rendered us valuable assistance in the proclamation of the gospel to the perishing masses.

"GATHER THEM IN."

"We have several times alluded to the encouragement which has attended the services held in the large Tent which has been for some months in use in carrying the gospel to the masses in Philadelphia. God continues to bless this instrumentality. We have seldom seen such congregations as are here assembled on the afternoon of the Sabbath. The Tent is calculated to seat three thousand, and it has been crowded to its utmost; whilst so many remained without that another service has been held in the open air for them. Every night in the week, also, large audiences have attended. More than half the sermons preached there during the last month were in the German language. Cases of hopeful conversion show that the German population can be successfully reached.

unity, and the outward expression of that unity in some strong evangelical labors for the salvation of those not already reached by the established means of grace. It was felt that this joint power had, in the late revival, received a providential development and direction which it was the manifest duty of the churches to recognise and perpetuate."

Then follows a plan substantially the same as the one adopted in Philadelphia,—"that we recommend to the committee to purchase and fit up a Tent which may be located at different times in such places as they shall deem best for the purposes specified; that they are requested to provide preaching in such Tent," &c.

The Tent being now all ready and furnished, it was dedicated to the service of religion and the worship of Almighty God on the 1st day of May, 1858, on Broad Street above Spruce, Philadelphia.

The following extracts from Philadelphia papers will convey an idea of this interesting occasion.

(From the "Philadelphia Evening Journal," Saturday, May 1, 1858.)

"DEDICATION OF THE UNION TABERNACLE.

"For some time past a mammoth Tent has been in process of erection on the lot of ground immediately adjoining the Academy of Music, on Broad Street, under the auspices of the Young Men's Christian Association, whose good works are the theme of every philanthropist's praise, and whose heavenly mission is fulfilled with the ardor and zeal which are the beautiful and blessed attributes of youth.

"This last movement inaugurates a new phase of labor in the cause of Christ, which must result most beneficially, not only in the wide spread of the gracious influences of religion, but also in breaking down the

sectarian barriers which so hinder and hamper the general diffusion of the holy doctrines of the Bible.

"This morning, at eleven o'clock, an enormous congregation assembled beneath the canvas. All the seats were filled, and many persons were obliged to seek the support of posts and the like, and stand throughout the services. The utmost decorum was observed by the vast throng, which was pervaded with deep seriousness. The platform was crowded with clergymen and prominent laymen of all denominations, and presented a most impressive appearance. We have seldom seen so much sterling sense and goodness collected together.

"Through the agency of this great shifting sanctuary, immense classes of people, who have no fixed place of Divine worship, and are seldom reached by the ministers of Christ, will be brought in a common brotherhood under the direct influence of the Holy Spirit."

(From the "Press," May 3, 1858.)

"DEDICATION OF THE UNION TABERNACLE TENT.

"The services attending the inauguration of this new religious enterprise, which took place on last Saturday, were of a most interesting character.

"The Tent is admirably constructed and fitted up for the purpose it is intended. We should judge it to be of sufficient capacity to seat at least three thousand persons. The character of the weather on Saturday was well adapted to test the qualities, the advantages and disadvantages, of the Tent as a place of public worship. The day was ushered in with as bright and sunny a face as the most fastidious weather-critic could have desired. By eleven o'clock, the hour for the morning exercises to commence, the sun became very oppressive. The advantages of the open Tent in warm weather were thus soon finely realized in the cooling zephyrs which stole gently

from the open sides across the congregation, making the atmosphere really delightful.

"During the afternoon services, which commenced at four o'clock, a shower of rain came on, accompanied with thunder and considerable wind. The effect of this was rather sublime. The rain was pattering on the canopy overhead, and the massive sides of the canvas itself were swaying from the mastheads to the circumference, giving the whole, for the time-being, quite a nautical appearance.

"The dedicatory services were commenced, in the morning, by an invocatory prayer from the Rev. Joseph H. Kennard, of the Baptist Church. After the prayer, the Rev. Alexander Macklin, Old-School Presbyterian, gave out the hymn beginning

> 'All hail the power of Jesus' name;
> Let angels prostrate fall.'

"When the hymn had been sung by the congregation, the Rev. Mr. Crawford, of the Free Presbyterian Church, Canada, was introduced, and read the passage of Scripture contained in the fortieth chapter of Exodus, beginning at the seventeenth verse, in which is contained the Mosaic account of the Tabernacle which God commanded his servants, Moses and Aaron, to pitch in the wilderness. The passage in the thirty-fourth verse of this chapter—'*Then a cloud covered the Tent of the congregation, and the glory of the Lord filled the Tabernacle*'—was the appropriate scriptural motto printed at the head of the circulars issued for this occasion.

"After the reading of the Scriptures, the principal dedicatory prayer was offered by the Rev. J. F. Halsey, of the Old-School Presbyterian Church, Norristown. His prayer was at once earnest, impressive, and appropriate. After giving it to God to be used for his glory on earth, his petition was, that the Tent thus dedicated

might, through the accompanying of a faithful ministry, be made the instrument of bringing thousands of souls to a saving knowledge of the truth as it is in Jesus.

"The second hymn of the morning was read by the Rev. W. J. R. Taylor, of the Reformed Dutch Church: the opening lines were—

> 'Salvation. Oh, the joyful sound!
> 'Glad tidings to our ears!'

"With this hymn the devotional exercises of the morning were concluded,—after which the Rev. Dr. Newton, of the Episcopal Church, approached the desk and commenced the first sermon in the Tabernacle Tent by saying that he felt that, in one sense, he was standing there in the place of the dead, inasmuch as, had it not been for that cloud of mysterious providence which had lately swept over this community, the presumption was that it would have fallen to the lot of his beloved brother Tyng to preach this opening sermon.

"The words contained in the sixth verse of the twenty-fifth chapter of Isaiah were selected as the text for the occasion.

"'And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.'

"The interpretation of this poetic figure of prophecy was felicitously applied by the speaker to the object for which they were then assembled.

"The two main points dwelt upon in the discourse were the 'gospel feast' of saving truth which was typified in the text, and the 'mountain' of the Christian Church, from which the streams of God's enlightening grace were flowing out into all the earth. In the idea of a feast, we had naturally suggested to the mind a rich and costly entertainment, in which was not only contained a choice

array of good things, but an abundance of them. So, in this feast of the gospel we had spread before us, in inexhaustible profusion, the bread of life and the waters of salvation. Even if we dropped the figure and looked at the realities, we should find in this gospel feast, to which all were invited, a banquet of good things, surpassing any thing the world could furnish. Around this festive board of Divine love the guests could fill their hungry souls with the light of eternal truth,—a satisfying hope, and a consolation that would endure forever. There need be no fears of imprudent imbibing or injurious over-indulgence at this heavenly feast: here satiety was impossible; the more the soul partook of these provisions, the better was it made prepared for still greater enjoyment of their bounty. This thought was elaborated by the speaker with all the vigor and clearness of illustration which so peculiarly characterize his pulpit-efforts generally.

"The other chief point—the mountain, or place where this feast is provided—was also presented with much force and beauty. What physical object that the eye could dwell upon, and the mind contemplate, was better calculated to impress us with a sense of the sublime power and majesty of the Creator than yonder dark mountain piercing the clouds of heaven? and yet how like this soul-elevating spectacle was the Church of Christ! As the mountain-fastnesses had ofttimes become the refuge for the oppressed, so this mountain of God's Church, the ridges whereof were gradually rising into view throughout the earth, had ever been, and now was, the only secure refuge for dying and ruined souls. The Tent which they had now assembled to dedicate was pitched on a broad plain upon one of these mountain-ridges. As the physical mountain was the source of those refreshing streams that meander down its sides to percolate and make fruitful the earth, so did the Church

of Christ, under the gracious influence of its great Head and Founder, gave forth its life-giving streams to refresh the weary traveller in its onward pilgrimage through this vast wilderness of sin. The final import of this gospel invite was in conclusion happily applied. The blessed promises contained in the text were intended for all. They were tendered by all. No matter how great the dissimilarity of men's necessities in other respects, in this one point of spiritual need the same identical want applied to all men of every kindred, tongue, and nation under heaven, and to all the invitation was gladly extended. 'Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

"At the conclusion of the sermon, Geo. H. Stuart, Esq., President of the Young Men's Christian Association, came forward on the platform, and in a brief, pertinent address, stated the facts attending the rise and progress of this Tabernacle Tent movement, and at the same time made an earnest, and, as we are happy to learn, effectual, appeal to the congregation in its behalf. As an indication of the great want of such an enterprise, it was stated that there are no less than three hundred thousand persons in this city alone for whom there are no church-accommodations.

"At the close of the chairman's remarks—the collection having been taken while they were in progress—the Rev. Dr. Stork, of the Lutheran Church, read the hymn,—

> 'From all that dwell below the skies,
> Let the Creator's praise arise,' &c.

the singing of which was followed by a prayer from the Rev. Wesley Kenney, Methodist Episcopal, and the benediction by Rev. Albert Barnes, New-School Presbyterian.

"AFTERNOON SERVICES.

"The Tent, although very well filled in the morning, was attended with a larger congregation in the afternoon, and one still more numerous in the evening, when the main area, the surrounding galleries, and the platform were all closely occupied.

"The first hymn of the afternoon was read by Rev. Mr. Huntington, of the Episcopal Church, commencing

'Joy to the world! the Lord is come!
Let earth receive her king!'

"The singing of the hymn was followed by a prayer from the Rev. J. H. Bomberger, D.D., of the German Reformed Church, reading of the Scriptures by Rev. D. B. Cheney, of the Baptist Church, and a second hymn, which was read by Rev. E. de Schweinitz, of the Moravian Church,—the hymn beginning

'Blow ye the trumpet, blow!
The gladly solemn sound.'

"A sermon was then preached by the Rev. John Jenkins, New-School Presbyterian, from the following text of Scripture:—'I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.' Phil. iii. 8.

"In this discourse, the speaker depicted graphically the comparative insignificance of all earthly acquisitions when contrasted with the enduring riches of a soul redeemed from sin and made an heir of heaven. The sacrifices which the Apostle Paul had made to become a partaker of these unsearchable riches were such as, perhaps, but few could realize at this present day. He had been rich in all those things which are usually most highly prized by those who possess them; yet he freely gave up every thing—'counting all things but loss'—for the greater excellency of those riches which are alone

interest elicited by his appeals was soon depicted upon every countenance. At one time the thrill of joy kindled by his inspiring portraiture of future bliss would be reflected in a smile on every face, not even excepting the grave clergy on the platform; anon all eyes were moistened with a starting tear by some touching incident opportunely introduced by the speaker.

"At the close of the sermon, the Rev. George Duffield, Jr., New-School Presbyterian, made a few remarks relative to the great movement for which they had assembled, after which he read a beautiful hymn of his own composition, entitled 'Stand up for Jesus,' which was sung by the congregation. Some additional remarks were here made by the Rev. Mr. Manship. A prayer was then offered by the Rev. A. Atwood, Methodist Episcopal, and the benediction pronounced by Rev. John J. Murray, of the Protestant Methodist Church."

Though no visible "cloud" (as of old) "covered" this Tent, yet the "glory of the Lord" was manifest, and the smiles of his approval were given to the enterprise in the interesting coincidence that, through the dedicatory services, two immortal beings were induced to dedicate their earthly tabernacles as temples for the indwelling of the Holy Ghost.

CHAPTER VI.

Results, Order of Exercises, and Mode of Procedure.

"So it was always. The cloud covered it by day, and the appearance of fire by night. When the cloud was taken up from the tabernacle, then after that the children of Israel journeyed."—NUMBERS ix. 17.

AFTER the dedication, services were held in the Tent every day for six months, excepting only on occasion of removing it from one locality to another, or of prolonged rainy weather. During this time it was removed to six different places, and four hundred and sixteen meetings were held, three hundred and twenty-five in English, and ninety-one in German. Twenty-one different denominations were represented among the different speakers who took part in addresses, &c., and the number of the clergymen who preached full sermons amounts to one hundred and five.*

While in the city, every clergyman called on to preach consented whenever other duties admitted of it.

It is a pleasing fact that, wherever the Tent has been pitched, some have been brought to Christ.

The Tent is so constructed that by means of ropes and pulleys a large curtain suspended over the pulpit can be let down, partitioning off the Tent into two departments, —the platform thus making a small room for prayer-meetings, holding some two hundred persons, whilst the main auditory is thus much diminished. The sides are also so arranged that they can be elevated and extended,—when the Tent will hold about three thousand souls.

* Their names are given on page 28.

It has been crowded on every Sabbath except three, when the rain interfered. Sometimes there have been so many unable to gain admittance that we have been compelled to have preaching inside and outside at the same time. On several occasions it was estimated that there were as many as five thousand souls present.

According to the daily estimates kept of the various audiences, the aggregate number of those present has reached to one hundred and seventy thousand. To calculate, arithmetically, what might be the value of so much gospel-seed scattered over the hearts of so many eternity-bound creatures, would be as presumptuous as for a man to try and compute the advantage of the rain-drops falling on the parched earth. It should be enough for us to know that, as the rain-drops accomplish that whereunto they are sent, so God has declared that his word shall not return unto him void. Yet, for our encouragement, the "bread thus cast upon the waters" has appeared again in great abundance, though not "many days" have elapsed; and we are now permitted to rejoice over the hopeful conversion of some three hundred souls, who through this instrumentality have been awakened from the sleep of sin and death.

During the month of September alone, I received over two hundred letters from persons professing either penitence or conversion.

Among the number of converts there are three who feel called, and are now preparing themselves, to preach the gospel; while another, after preaching Christ most effectually from a death-bed, has gone home to receive her reward in heaven, and has become one of the first gems gathered by the Tent to deck the Saviour's crown. Could you have stood at her death-bed and heard her pray for her father, mother, and sister, and the Tent,—could you have seen her stretch out her tiny hands, and, clasping those of her parents and sister, saying, "Won't

you believe?. Oh! can't you believe that Jesus died for you, mother?—for you, sister?" and then make them promise to meet her in heaven, and then pray, with her last breath, "O Lord Jesus! look down from the skies upon me, a poor little sinner,"—we know that none would doubt the expediency of this Tent enterprise, if the fact were considered that this little sainted one, and many others, never came habitually under gospel influences until they were attracted to the Tent.

Among the fruits may also be classified the interesting fact that several similar tents have grown out of our example, which also have been the instruments of great good.

In the early part of the summer we were visited by the President of the Young Men's Christian Association of Cincinnati, who was so much pleased with what he saw and heard that he at once, after his return, sent an order for us to get up and forward a Tent, similar to our own, to be used in that city.*

And so acceptable was this move to the people of Cincinnati, that soon after a friend writes, "Thank God, the matter pleases everybody almost. They pay us fifty dollars apiece for stock in the concern very readily. In two days we have raised near seven hundred, and expect

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* As it is hoped that this book may suggest the starting of similar movements in other localities, it might be well to give the following estimates. A tent that will contain an audience from eight hundred to one thousand persons, made of good material, will cost $250. The rigging, consisting of guy-ropes, chains, blocks and falls, bell-rings, pales, &c., $150. Benches, lamps, &c. will bring the total to about $600. This was the cost and the size of the one we sent to Cincinnati.

Experience is said to be the best teacher. At least we have found it emphatically so in this enterprise. If there should be those who would desire to profit by our experience, we shall cheerfully respond to any inquiries in relation to the various articles required, the cost of the same, and any other item which may not be mentioned in this volume.

John Welsh, tent-maker, No. 737 South Second Street, we have found a very cheap and good workman.

not willing until this fall, when the Tent was at Quakertown. Oh, I must tell you about my sin-sickness. Sometimes I could hardly work or draw my breath. I had a big load of sins: sometimes I could hardly carry them. I had no other way than to go to Jesus and pray that he should forgive me my sins,—oh, my great sins! Then I knelt down and prayed many times on the ground, and cried that he would forgive me. At last my sins flew off from me. Then I felt happy: I never felt so happy before. The blood of Jesus washed away my sins. Now I'll try and grow in Jesus as a babe grows in strength."

After wishing that all her "friends and comrades" might also come and taste a Saviour's love, she says, "My brother *has got the same sickness that I had.*" Would that the contagion of this sickness would infect her whole neighborhood!

The other writes thus:—

"Thanks be to God for calling me from sin and death and establishing my feet on Christ Jesus,—the rock that cannot be shaken. It is awful to look back at my past life and to see nothing but sins heaped upon each other! Only a few months back, and I can see myself sitting at the gambling-table, indulging in the many vain vices of such society, and pointing a finger of scorn at those who would not take part with me in the vain things of this sinful world. In these things I indulged myself from time to time, without thinking of eternity,—and would yet, had I not out of curiosity been prompted to visit the Tent, where I found something to engage my serious attention, and soon a great interest in going to hear the word of God. I had gone but a few times when I found that there was a great work to be done for me. Thank God that, by being willing to look only to Jesus, it has pleased him to give me a new heart and put a new song

SERVICES

NEXT WEEK.

ROOM FOR THOUSANDS!

"The Spirit and the Bride say, Come!"

TO-MORROW,

At 5½ A.M., the usual SUNRISE PRAYER-MEETING.
At 6 " PREACHING by Rev. Jos. H. Kennard, D.D.
At 10 " PREACHING (in German) by Rev. J. C. Lyon.
At 4 P.M., UNION PRAYER-MEETING.
At 5 " PREACHING by Rev. J. H. A. Bomberger, D.D.
At 6½ " PREACHING (in German) by Rev. E. M. Long.
At 8 " PREACHING by Rev. W. J. R. Taylor.

PREACHING	ON MONDAY EVENING	by Rev. John Chambers.
" "	TUESDAY "	by Rev. J. B. Dales, D.D.
" "	WEDNESDAY "	by Rev. Thos. H. Stockton.
" "	THURSDAY "	by Rev. J. H. Cuthbert.
" "	FRIDAY "	by Rev. Alfred Nevin, D.D.

Children's Meeting Daily,

FROM 4½ to 5½ O'CLOCK P.M.

Sunrise Prayer-Meeting Daily,

FROM 5 TO 6 O'CLOCK A.M.

CHAPTER XI.

The Change Wrought by the Revival.

"Old things are passed away: behold, all things are become new."—2 Cor. v. 17.

N this subject we shall permit the inhabitants of Quakertown to speak for themselves.

A correspondent, who signs himself "A Candidate for Heaven," writes:—

"That the Tent has been the instrument of much good in our place [Quakertown] is indisputable. It was customary, previous to its coming, to have a dancing-party about every two weeks. At the time the Tent was pitched here, there were two great dancing-parties to come off; but they did not only not 'come off,' but the young people who constituted these parties were to be found under the canvas, listening to the story of the cross, and the dancing-meetings in the village have ever since been broken up.

"The Tent has also been the instrument of persuading fathers to blow the dust from their family Bibles: some were induced to search the Scriptures for their own salvation's sake,* and others to see whether those people

* Having "tasted that the Lord is gracious," it was quite natural that "as new-born babes" they should desire the sincere milk of the word, that they might grow thereby.

Some have told me that they supposed that there had not been so much Bible-reading for twenty years as during this past fall.

"SECONDLY, Because the quiet of the hour, and the purity of the atmosphere, are favorable to devotion.

"THIRDLY, Because the cares of the world have not yet set in upon the soul, and the mind and heart are more at liberty for the hallowed duty, and you will then be most likely with all your spiritual nature to draw nigh to God, in the assurance that he will draw nigh to you.

"FOURTHLY, Because you may doubt your own earnestness for the welfare of Zion, and of a redeemed world, if you cannot 'shake off dull sloth, and early rise to bring this morning sacrifice.'

"FIFTHLY, Because, if you engage in these early services rightly, they throw forward a holy influence upon the engagements and occupations of the day.

"SIXTHLY, Because you will thereby, in some feeble sense, imitate the Divine Master, who 'rose a great while before day,' to plead with Heaven on behalf of his own kingdom and cause.

"LASTLY, Because all the circumstances of the present remarkable times seem to say to you, with an emphasis, '*What meanest thou, O sleeper? Rise and call upon thy God.*'"

To take down, remove, and erect the Tent again in the city was generally accomplished in two days. Providence very kindly shielded us from any accident, although, through carelessness of hands, the large centre-poles fell on three different occasions,—once when erecting, and twice when taking them down. On each occasion lives might have been lost.*

* The Tent is suspended on two large pulleys attached to the two centre-poles. By loosening two ropes it can be let down in a moment. By this means the Tent can be tightened or slackened to suit the various kinds of weather. During one of our children's meetings a thunder-gust arose very suddenly. The services were of course discontinued; but many of the little ones would not leave. One of the hands loosened the one rope: the other, not seeing any danger, neglected to loosen the other rope,—when the one half was blown down, but did not in the least injure any one. As the

Looking over the texts selected by speakers, we find they were generally those which contained the gospel in a small compass. "I am not ashamed of the gospel of Christ," &c., (Rom. i. 16,) was preached on four different times; "Come unto me, all ye that labor," &c., (Matthew ii. 28,) five times; the Prodigal Son, a number of times; and so of other similar subjects. The ministers seemed to realize that they were to address many eternity-bound beings for the first and the last time; and hence, like Baxter, they

> "Would preach as though they ne'er would preach again;
> As dying men to dying men."

A ministerial brother who has attended our different parting-meetings, and has given us very efficient service, thus describes them:—

"The closing services of the Tent in each of the localities where it has been pitched have been solemn and affecting in the extreme. No better description can we give than this:—that it was as if the Good and Great Physician himself had been visibly present before the multitude, and was about to take his final departure, leaving many still unhealed. The grief that is sometimes witnessed on a funeral occasion is the only comparison that will at all do justice to the overwhelming sorrow and distress of those to whom the 'Tent' had been their only gospel home, and who felt as if the call was, 'Come NOW to Christ, or you will never come, and be lost forever!'

"Thus it was on the removal of the Tent from Broad Street. Up to this time, its location had only been changed from one portion of the city to another, and it was still accessible; but, now that the candlestick was to be

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centre-poles must have some "play," experience has suggested that the safest plan is to place them on the ground in *uncovered* holes some five feet deep: then, if any ropes or chains should give way, the poles cannot fall.

removed out of its place, men 'heard as for their lives.' Those who had hitherto been negligent of the invitations of the gospel were now made to feel the power of its SANCTIONS. Especially during the closing address it seemed to us as if we were in the midst of falling thunderbolts. Nearly a hundred rose for prayer; many remained in the tent, and could scarcely be prevailed to leave it at eleven o'clock; and the inquiry-meeting the next day at a private house, so far as the distress of sinners was concerned, was Pentecost over again. For a time praying, singing, or speaking were equally out of the question; and if ever the servants of Christ needed the tongue of the learned to speak a word in season to those that were weary, it was at that house in Fifteenth Street."

On the evening preceding the day we had purposed removing from Fourth and George, a wave of salvation seemed to roll over the audience with such power, subduing so many hearts, that we found it necessary to defer the removal. "*The Press*" thus describes the address on this occasion of an intelligent gentleman of English birth, who was converted to the religion of the gospel some weeks previous, upon the very platform from which he was now to speak:—

"He set forth in good style his experience as a man of the world,—a giddy pleasure-seeker, a companion of the irreligious, the associate of infidels, a struggling convert to the truth, a happy believer in Christ, and a determined soldier of the cross.

"Although the hour of ten P.M. had nearly arrived, and he spoke at considerable length, his simple but touching narrative was listened to with breathless attention throughout. His description of the scenes through which he had passed in the society of revelling companions, and the sad fate to which some of them had been brought, was exceedingly graphic. For many years he had habitually absented himself from church, during

gether on the Sabbath in clubs—some to drink, others to gamble with cards—even till three or four o'clock in the morning; while we were regarded as respectable church-members."

After stating how he and his associates were attracted to the Tent and convinced of sin, he adds,—

"So all this card-playing, pitching quoits, and various amusements, parties and balls, were stopped. For the last seven years there was not a Sunday that I did not spend in one of the village taverns. But thank God that he has sent us these beloved brethren to point us to the Lamb of God."

"I, WHO WAS SO BLIND, AT LAST SAW."

So writes another:—

"I am so thankful that the Tent came here! I think this place was going to ruin fast. I will tell you how I felt before it came.

"The world was all I thought of. Light reading, parties, &c. was all that engrossed my attention. I thought not of dying, and, when the Tent came, I, together with others, went there as careless sinners. I was brought to see my ruined condition. I tried at first to shake off the feeling that oppressed me, and sought to still my guilty, sin-stained conscience by saying, ''Tis time enough yet to seek Christ.' But I, who was so blind, at last saw; and, oh, if God had cut me off before that time, where should I be now? The answer comes back to my soul, 'With the lost in that awful place where there is weeping and gnashing of teeth!' I shudder when I think of it!"

We shall now present a series of cases of religious experience in various stages of progress from those awakened and convinced to those who feel themselves to be decidedly converted.

At first it was with much solicitude that we determined on the various localities this Tabernacle should occupy during the summer. Though I have had charge of several hundred souls, as pastor of a congregation, yet I never felt the same responsibility as when having to bring the gospel into contact with the hearts of some tens of thousands, many of whom we were to meet for the first and *last* time on earth, until we looked each other in the face at the judgment-seat of Christ. And yet it is a source of great pleasure to know that, having sought, we also found, divine direction; and, knowing what we now know, if the same responsibility were to be met again, we should feel free to take the same course.

The time of removing the Tent, and the place of its next location were always made subjects of special prayer. Before determining, we generally endeavored first to call a meeting of pastors, for deliberation and advice. One of them was attended by ministers of nine different Christian denominations.

At the beginning it was not known whether the ground could be obtained without expense. It is, therefore, very gratifying to be able to say that in no instance was the ground refused when applied for, and in every instance was it given to be occupied as long as desired. The first location was kindly presented by the Board of Managers of the Opera-House, and every other in the city by persons not belonging to any church at the time. At Quakertown it was presented by a Quaker, and at Greenville by a tavern-keeper.

At first we thought of staying only about two weeks in each locality; but experience taught us that by that time, generally, the people had only fairly become interested, and that much would be lost if we then removed.

The cost of transporting the Tent was not so great as had been imagined. It generally made about fourteen cart-loads, and was transported a distance of over a mile

for five dollars. The North Pennsylvania Railroad Company conveyed it from the city to Quakertown, a distance of near forty miles, for five dollars.

The one we had made for Cincinnati was conveyed gratis by the Pennsylvania Railroad Co. to Pittsburg.

The collections in the Tent for six months amounted to $931. The current expenses, including the support of the four men employed with the Tent, were $1,830.*

After an experience of six months, I am convinced that no public collections should be taken up in the Tent, for the following reasons:—

1st. All the tents for the circuses and menageries which traverse the country are mere scavengers of the people's loose change, so that many dread their approach, and tents have already, in the minds of the class of people to be benefited, become identical with mere "*money machines.*" 2d. What keeps many away from the preached gospel, is the idea that preachers are mere "hirelings," and that the whole system of religion is a vast scheme for the support of selfish, lazy "priests." 3d. In our large cities, those who most numerously attend the Tent-services are the *poor;* and we wish to have it said emphatically of this movement, "The poor have the gospel preached to them." As the services are held so frequently, I know that some who have nothing to drop into the basket as it is passed round, at length feel "sore," and ashamed, and stay away.

The cultivation of a spirit of liberality is a necessary concomitant of Christianity; (I doubt whether there is recognised in the vocabulary of heaven such a paradox as a "covetous Christian;") but this should rather follow as the result of the gospel. In the churches of Macedonia,

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* This sum covers many items of expense connected with the first erection of the Tent and the inauguration of this movement, which will not be required in the future.

"they *first* gave their own selves to the Lord, and *then* the abundance of their joy and their deep poverty abounded unto the riches of their liberality." The plan of Joash, as we find it in 2 Chron. xxiv., is scriptural and good:—"And at the king's commandment, they made a chest, and set it without, at the gate of the house of the Lord. And all the princes and all the people *rejoiced*, and brought in, and cast into the chest: thus they did, day by day, and gathered money in abundance." Let such box or boxes be made with this inscription in large letters:—"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." Though there might not be an "abundance" on this plan, yet would all gifts be spontaneous, and objections removed.

Taking the fact into account that we generally had three services daily, and such large audiences, I suppose we reached as many minds as the preaching in six ordinary churches, and many of those, minds which apparently could be reached in no other way. So that the benevolent, those who would "gather with Christ," can see that this is a cheap instrumentality for conveying the gospel message to multitudes who otherwise would not receive it.

If there should be any doubting as to the sanction of Heaven to these efforts, we can truly say, in the language of our Master, "Go and show John again those things which ye do hear and see. The blind receive their sight, the lame walk, the lēpers are cleansed, the deaf hear, the dead are raised, and the poor have the gospel preached unto them." Could we gather together all the blind, the lame, the leprous, and the poor, who have been blest by these Tent-services, they would form *a large company* in the army of the Lord.

In the following pages, some notices of these will be given.

CHAPTER VII.

Anxious Inquirers.

'Now, when they heard this, they were pricked in their heart, and said unto Peter and unto the rest of the apostles, Men and brethren, what shall we do?"—ACTS ii. 37.

NECESSARY consequence, a natural result, ever to be looked for from the faithful proclamation of the gospel, should be "broken hearts and contrite spirits." In other words, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth out of my mouth: it *shall not* return unto me void, but it *shall accomplish* that which I please, and it *shall prosper* in the thing whereunto I sent it." Thus it has always been. Paul planteth, Apollos watereth, and "God *giveth* the increase." Here, then, are no *doubtful*, *uncertain* words: we sow not in *doubt*, but in hope, and that "a sure and certain hope." And in the commission to those whom he sent forth to preach his gospel, Christ adds this assurance:—"Lo, I am with you always." And of those who thus labored in faith, we read, "They went forth and preached everywhere, the *Lord working with them*." Leaning on the strength of such promises, we ventured forth to unfold the banner of the cross before the eyes of dying men; and as the *sin* that caused that sacrifice

was pressed upon them, as the arrows of the Almighty were sent forth, we *expected*, and were not disappointed in the result. *Many* virtually exclaimed, "Thine arrows are sharp in the heart of the king's enemies; wherefore the people fall under thee."

It would not do to let these stray away, and lose in the world the remembrance of the truths received; but they were to be found out, and directed to "the Balm of Gilead and the Great Physician."

If the multitudes that listened to the word of God in the Tent had been church-goers, or if they had been acquainted with some minister of the gospel, we should have been in a great measure relieved of this responsibility. But the majority of cases could not be reached in this way; for we found many who had not been accustomed to attend any church, and who had none among the circle of their acquaintance who could apply the truth to their individual cases or specific wants. How could such be discovered in order to their further teaching and guiding?

This became to us a serious inquiry; and we tried several plans. One was, the printing of a circular with this note attached:—

"NOTE.—Should any individuals desire an interview in regard to any of their own spiritual interests, or those of their friends, their wishes will be attended to, if they write their own names and residence upon this circular, and place it in the basket as it is handed round at the collection.

"*Name*, _____

"*Residence*, _____."

Then we secured some type, and stamped, on the tracts and handbills which were distributed as the audience

passed out, something like this:—"A Word to Anxious Inquirers. Please return this Tract, with your name and residence inserted underneath."

After a little, we placed by the side of each entrance a tin letter-box. These not being found sufficiently conspicuous, as the number of inquirers increased rapidly, we had a neat wooden box made, entitled "The Union Tabernacle Post-Office, designed for religious correspondence." On some days there would be from forty to fifty notes and letters dropped into this post-office.

At length it was found impossible to visit the many inquirers, and that the only plan would be to have them visit us. In accordance with this, we prepared fifty cards with the number of the house at which we were staying, and announced at the conclusion of the service that all present who desired an interview next day should apply for a card. To our joy, we soon found that we had not enough cards, and must make arrangements for a larger house. The next day we had a double parlor crowded.

I shall now attempt to show some of the effects of "the word preached."

THE POWER OF THE WORD.

A stranger, an Englishman, being in Philadelphia, was passing along the street near which the Tent was located, at a time when some one was preaching. Attracted by curiosity, he stepped to the nearest entrance and looked in, when a scene that he had not witnessed for years brought to his mind a sudden rush of associations and recollections which at once became too powerful to be long endurable. He listened to the words of the preacher, which, with what he saw around him, carried him back over an interval of five years to his native country and the better days when, as a youth, he was led regularly to the house of God in company with his parents, who in

other ways also sought to "bring him up in the nurture and admonition of the Lord."

A strange and sad change had taken place in his manner of life. During those five years he had but once been present at the public worship of that God whom his parents had been so anxious he should know. But, as he stood listening and looking at the door of the Tent, the voice seemed to come to him from the lips of those parents, "My son, know thou the God of thy fathers." He bore his feelings as well as he could till the close of the services, when he sent word to the pulpit that "a man at the door of the Tent wished some one would come to him and state what he should do to be saved!" Some of the brethren went, and found him trembling under the powerful emotions that agitated him on the momentous question.

SOME OF THE "HEATHEN AT HOME."

While passing along the street, an old mother in Israel, seeing me approach, set down a tin vessel which she had been carrying, and, reaching out her two hands, clasped mine, exclaiming, "Oh, Mr. Long, how sorry we are that you took the Tent away from Tenth and Callowhill! Mr. C——, who always thought that when a man died he was just like a dog, and who, I think, for thirty-three years has not been inside of a church, was attracted to your Tent, and is now a broken-hearted sinner. And there, too, is Mr. S——, who always spent his nights at the taverns. He got accustomed to go to the Tent; and though his sister says he is not much concerned, yet he has begun to read his Bible, which he had not done before."

BACKSLIDER RESTORED.

"For four months I have been very unhappy. My heart seemed so hard and cold, I did not know what to

me. Sometimes I thought I never would be happy again; but on Saturday night, when you were speaking about that girl on her sick bed, my thoughts reverted to the time when I too was sick, and when my Saviour was very precious to me. As you were speaking of her, my heart was touched, and I feel thankful to say that light and joy seem to be returning. Oh, that dear Saviour, so long slighted, and so coldly treated!

"—— ——."

ON THE SCALE.

"I have been a sinner all my lifetime, and have so great a need for a Saviour that my heart is almost ready to break. I had a pious mother, who died, leaving all her dear children in the care of a sinful father; and, as all grew up, we grew the stronger in sin. I am the youngest, having three sisters and two brothers, who are all on the broad road: and now it is my time to seek Jesus and bring them to the fold.

"Mr. Long, what shall I do to repent, confess, and believe? Oh that I might rest on the bosom of my dear Saviour! Oh that I might but throw myself at the foot of the cross! I am still on the scale, to fall either to Christ or to hell!"

THE SLEEPER AWAKENED.

On a Tuesday morning after our sunrise prayer-meeting, a man, with tears streaming from his eyes, came to us, saying, "Sir, for the last twenty years I have been living a wicked, reckless, and dissipated life. I have a pious wife, but would never go to church, or attend to her teachings. I was passing your Tent on Sunday evening, and, as I put my head in the doorway, to see what kind of a place it looked like, I heard the preacher utter these words, 'Awake from your sleep.' I was struck with

the expression, went in and listened to the sermon, and, oh, sir, I have never slept since! Where shall I find rest? How shall I be saved?

"I find an aching void
The world can never fill.

"I wish I could tell you that I am rejoicing in the knowledge of a Saviour's love, instead of mourning his love to know. I feel much cast down. . . . I feel that this perishing world, with its vain pleasures and disappointments, will not fill an immortal mind. I feel determined not to rest satisfied until I feel the presence of Him at whose right hand there is fulness of joy for ever and ever."

ASLEEP AND DREAMING.

"While sitting on Sunday evening, August 17, in the Tent, my mind was seriously led to think on the passing nature of earthly things. I reflected on my past gay and thoughtless life, and of the unsatisfying nature of that which still engages my principal thoughts. I felt deeply the necessity of a change of heart to enable me to become a true and good person in a life devoted to the service of God. . . . The sermon on that day,—the text, 'Awake, O sleeper,'—has made an impression on my soul which I hope will be lasting. When I think how long I have been sleeping this life away, which at the longest is but short, it seems as if I had been dreaming. I have buried my beloved and devoted mother and two sweet babes of my own, and had still not learned to give my heart to God. Since I heard that sermon, I have a different feeling. I wish to be traveling the road to heaven. Oh, how I trust I may! I earnestly desire the prayers of those whose converted hearts and holy lives make their prayers more effectual than my own."

THE UNIVERSALIST LAWYER.

One day, there being a children's meeting in the Tent, there was noticed a well-dressed young man remaining seated on one of the benches. The circumstance engaged my attention, and, on going to him, he accosted me with the question, whether there was no prayer-meeting soon to be held. Being answered in the negative, he expressed regret, and said he was a lawyer from the West, and had heretofore been a Universalist in his religious belief.

On his journey eastward, he was conscious of an influence operating on his mind of so disquieting and uncomfortable a nature that he came to the conclusion that it must be ascribed to the power of the Holy Spirit. Arrived in the city, he was anxious to meet with some Christian person who might sympathize with, counsel, and direct him, but among all his acquaintances there was but one. He sought his residence, but found him absent. Understanding, however, that there was a Union Tent, the services in which were intended for *outsiders* like himself, he hoped to find friends and advisers there. On hearing his statement, we let down the curtain above the platform, and, calling together a few friends, held a prayer-meeting on the spot with special reference to his case, and for his particular benefit, after which "he went his way" westward, and, we hope, "rejoicing."

ONE OF THE "DEVIL'S CASTAWAYS."

At the close of a sunrise prayer-meeting, a man tarried behind, evidently in much anguish of mind. Asking him the cause of his troubles, he stated that at one time his position in the city had been a good one, that he was then an active member of the Temperance Society, had a good wife and an interesting family, but through negligence had fallen from that high estate. "The cursed demon of intemperance," said he, "has taken possession

of me. I have lost my position in life and the respect of my fellow-men. My wife has separated from me, my children have forgotten their father, and I wander the earth a houseless, homeless, miserable man. Dear sir, you tell me, by coming to Christ, all may be forgiven. Teach me the way to get my sins pardoned, to become a man again: perhaps I may enjoy the society of those I love once more." We have styled the last case "one of the devil's castaways" because of the similarity to the interesting one reported in the life of Whitefield:—

"Some ladies called one Saturday morning to pay a visit to Lady Huntingdon, and during the interview her ladyship inquired of them if they had ever heard Mr. Whitefield preach. On being answered in the negative, she said, 'I wish you would hear him: he is to preach to-morrow evening.' They promised her ladyship they would certainly attend. They fulfilled their promise; and when they called on her ladyship the next Monday morning, she anxiously inquired if they had heard Mr. Whitefield on the previous evening, and how they liked him. The reply was, 'Oh, my lady, of all the preachers we ever heard, he is the most strange and unaccountable. Among other preposterous things—would your ladyship believe it?—he declared that Jesus Christ was so willing to receive sinners that he did not object to receive even the devil's *castaways!* Now, my lady, did you ever hear of such a thing since you were born?' Her ladyship, in reply, said, 'There is something, I acknowledge, a little singular in the invitation, and I do not recollect to have met with it before; but, as Mr. Whitefield is below in the parlor, we will have him up, and let him answer for himself.'

"On Mr. Whitefield's entering the drawing-room, Lady Huntingdon said, 'Sir, these ladies have been preferring a very heavy charge against you, and I thought it best that you should come up and defend yourself. They say

that in your sermon last evening, in speaking of the willingness of Jesus Christ to receive sinners, you said that so ready was Christ to receive sinners who came to him that he was willing to receive even the devil's castaways.' Mr. Whitefield immediately replied, 'I certainly, my lady, must plead guilty to the charge: whether I did what was right, or otherwise, your ladyship shall judge when you have heard a fact. Did your ladyship notice, about half an hour ago, a very modest single rap at the door? It was given by a poor, miserable-looking aged female, who requested to speak with me. I desired that she might be shown into the parlor, when she thus addressed me:—"I believe, sir, you preached last evening at such a chapel." "Yes, I did." "Ah, sir, I was accidentally passing the door of that chapel, and hearing the voice of some one preaching, I did what I have never been in the habit of doing: I went in; and one of the first things I heard you say was, that Jesus Christ was so willing to receive sinners that he did not object to receive the devil's castaways. Do you think, sir, that Jesus Christ would receive *me?*" I answered her that there was not a doubt of it, if she was but willing to go to him.'

"It is pleasant to add, that the impression conveyed in the singular language of Mr. Whitefield ended in the conversion of the poor woman to God. She gave satisfactory evidence that her great and numerous sins had been forgiven through the atonement of the Lord Jesus Christ."

CHAPTER VIII.

Conversions of Infidels, Errorists, and Others.

"And immediately there fell from his eyes as there had been scales: and he received sight forthwith."—Acts ix. 18.

OD moves in a mysterious way. By means which man would deem disproportionate to the end in view he usually accomplishes his peculiar purposes. By instrumentalities the most simple he often brings about results the most stupendous.

"Not by might, nor by power," but by the silent and unseen operations of his "Spirit," are the trophies of his grace brought into the kingdom. Against human appliances of every sort, infidels and errorists of every grade and shade find no difficulty in fortifying themselves. Against the fire of man's eloquence and the whirlwind of human passions they can stand unshaken; but when Jehovah, in the "still small voice," approaches, they are powerless, and a "little child may lead them."

It will be seen that the stout-hearted infidel, who, bolstered up in his pride and disdainful contempt of Christianity, for years refused to enter the house of God, has, in a way and manner the most unexpected and unlikely, had the word fastened as a "nail in a sure place, by the Master of assemblies."

The errorist who could spend his days in vain jangling, to build up a "refuge of lies,"—who could, or fancied

he could, resist the most subtle dialectics, he too, has, under the influence of a few words "fitly spoken," given up all his delusions, and is found a meek and teachable learner at the feet of sovereign wisdom.

The lazy, careless, indifferent, but seldom found in the house of God, have become interested, earnest, alive, and all attention to the "things of the Spirit."

How have all these sudden and remarkable transformations been brought about? We know not; we pretend not to answer. Only we have seen that God has overruled their own peculiar dispositions in the case of many of these persons. They have strayed into the Tent, one from curiosity, another from a spirit of cavilling opposition itself, some in stupid, vague wonder, and others from sheer listlessness. But, once there, there God found them; and there "he was found of them that sought not after him."

One, having always justified himself in his indifference to religion by the "divisions of Reuben," has there found that he was "leaning on a broken reed," when he saw that Christians were all one in their great concern for the salvation of souls, and when he heard from "divers tongues" but the same testimony of "Christ and him crucified" as the sinner's only hope.

Another heard there, for the first time, of the merits of Christ alone, instead of the merits of saints and his own self-righteous works.

Another has his attention arrested, he knows not how, or by what,—only conscious that the whole scene is new, and that it is real. He feels that he is in a new world, and there is something he likes. The Spirit of God performs the rest.

But we will allow some of these persons to speak for themselves.

According to our plan, we give each case a caption intended to indicate the main fact or feature by which it

was distinguished, and to assist the discernment of the reader.

We introduce to the notice of the reader first

AN INFIDEL PLEASURE-SEEKER.

While the Tent was being erected at the corner of Fourth and George Streets, a serious-looking gentleman came and offered his services, as a token of gratitude for what it had done for him.

With much feeling he began to tell us why he loved the Tent, and what great things the Lord had done for him by means of this enterprise; how that, owing to his skepticism and prejudice against churches and preachers, as far as he could remember he had not heard a sermon for some fifteen years; and that he had often attended and spoken at infidel gatherings.

He is now rejoicing in the Christian's hope; he is also preparing to preach the gospel, and, being a man of liberal education and a good speaker, bids fair to accomplish much in the vineyard of the Redeemer.

The following interesting letter will give an insight to his experience as a pleasure-seeker and an infidel:—

"I am confident that it would have been years (if ever) before I would have entered a church to hear divine service; but, passing the Tent one evening, curiosity prompted me to enter. I stayed until the exercises were over, and left rather interested, determining to spend an evening or two afterward in listening to the various views of ministers belonging to different denominations on the subject of religion. I must confess, however, that all I heard there was the one great principle of the Bible, namely, Christ's atonement for the sins of the world; and I began to think that there must be more in religion than I ever had given it credit for, to make men spend their

time and money in trying to convince others of the error of their ways; so I still continued to attend the meetings.

"The first time I really took any interest in that which concerned my soul was while hearing a sermon preached there, from Proverbs ix. 12:—'If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it.' I am not acquainted with the minister's name, but thought the sermon an eloquent one, replete with strong and convincing argument. It sent an arrow of conviction to my soul, and I went home persuaded that there was a God able and willing to save, but whose stern sense of justice would compel him to punish all those who, knowing his will, defied his power. I was at that time fully aware of the fact that for many, many years I had walked the high-road to destruction; heeding not the voice of conscience; keeping away from God's house, and listening to those who denied his existence; following the pleasures of the world through all their stages,—yes, even to the verge of the drunkard's grave, until so corrupted by the world, and the emissaries of the devil, that, like the fool, I have said, or, at least, acted as if, there was no God, to avenge the slights put upon his holy name.

"I thank God that, under the teachings of his servants beneath that Tent, I have been entirely convinced of my sin, and have turned unto Him who hath said, 'Him that cometh unto me I will in no wise cast out.' I have laid hold of the promises, and I sincerely believe that I have obtained salvation.

"I love that Tent, sir. If a man never forgets the place of his earthly birth, how much more must he love the place where he was born to God and became a joint heir with Christ! Not alone have I cause to bless it, but many, many have there entered upon a pilgrimage that leadeth to life everlasting. Much good has arisen from the morning prayer-meetings in that Tent. The mind is

refreshed after rest; the beauties of nature, shown by the rising sun, lift the minds of the most careless nearer to God, and remind them of the Sun of righteousness that has risen for them. I have seen strong men start to their feet and exclaim, 'Pray for me!' Women, too, have I seen, with tears coursing down their cheeks, crying from the deepest recesses of their hearts, 'What must I do to be saved?' And not only have many been convinced of their sins, but they have turned to the Saviour.

"I consider the thought heaven-born that caused tents to be erected for worship in the summer season. The poor sinner will be drawn into a tent when you could not persuade him to enter a church. In my own case, for instance, I had heard of the great revival going on in Jayne's Hall, in the engine and hose houses, and in almost every part of the city, and yet never visited any of those places,—with the exception of once going into Jayne's Hall and staying about five minutes. But, loitering about one evening, thinking of any thing but religion, I entered the Tent; and I, who had scarcely been in a church for the last fifteen years, became aware that there was something else than earthly pleasure, that there was a God to fear, a Saviour to love, and an inheritance in heaven for all who believe in him and follow in his footsteps.

"The poor want a tent, where they can go in with their shabby clothes, and not feel ashamed. Therefore cherish it, and rest assured, sir, that many a time have the angels of the Most High carried the glad tidings to heaven that another lost sheep has been added to the fold,—that another poor sinner has taken up the cross to follow Him who died for our sins; and the shout of joy that ascended to the throne of the Highest has attested the importance of the labor. Truly the laborer is worthy of his hire, and the crown of glory which you and your co-workers

will receive from your Master will repay you for all your toils on earth."

CONVERSION OF A GAMBLER.

Among others who found their way to the Tent one evening was a man who had been addicted to intoxication. So completely, also, was he infatuated with the excitement of gambling that whole days and nights were spent by him in this miserable occupation. On one occasion he had gone so far as to play a game of cards on the "cooling-board" on which was lying the corpse of his own sister.

But even this man was not beyond the reach of the arm that is almighty to save. He whose name is Jesus, because *he saves his people from their sins*, has saved him from gambling, and he is now an industrious man,—saved him from intemperance, and he is now a sober man, a good citizen, and a consistent Christian.

CONVERSION OF A TAVERN-KEEPER—STRIKING INTO A NEW PATH.

A man who had been brought up in a country tavern from the time that he was three years of age,—who had always been in the habit of using liquor, often to excess,—stepped into the Tent one afternoon out of mere curiosity. Finding that they were holding a temperance-meeting for boys, he thought he would listen to what they had to say. "For the first time in my life," said he, "I felt that I was a sinner and fast hastening to a drunkard's grave. At the close of the services, hearing them offer to every boy who signed the pledge a New Testament, I determined then and there to strike into a new path. I rose from my seat, went forward to the desk, asked them to let me sign the pledge and to give me a Testament. After this, feeling that I had taken one right step, I resolved to go forward; and, returning home, I prayed to

God for pardon until I found it in Jesus Christ. My father, and almost our whole family, are now converted. We have given up tavern-keeping and gone to farming, happier and more prosperous in every way than when engaged in selling rum."

"THE OUTER CIRCLES OF THE WHIRLPOOL."

One day, after preaching a sermon on the text, "Choose ye this day whom ye will serve," an aged man made his way to the pulpit with tearful eyes, saying *he* now felt it was high time to make a decision; that the world had deceived and ruined him, and that, having a disease of the heart, he expected at any moment to be called into an eternity for which he had made no preparation. "My sins," said he, "have been so many and great that I despair of any hope, and I can see myself already in the outer circle of the whirlpool of eternal death. If I had had strength, I should have stood up before the congregation, and, stretching out my skeleton hand, have bade the young look at me and take warning." Next day he came to the Tent for consultation, when he remarked that "he knew historically so much of Christ that he supposed if all the sins of all men, from the time of Adam down, could be heaped on the head of one sinner and personified in his experience, that even such a wretch, if he would but come to him, Christ would be both willing and able to save;" and "yet, somehow," said he, "I cannot believe that there is mercy for me." He was made the subject of special and earnest prayer. The day following he sent word from his dying bed that his doubts and fears had vanished and that all within was peace. Was not this a brand plucked from the fire?

In one of our afternoon "inquirers' meetings," which was attended by between fifty and sixty, sat an interesting-looking couple,—husband and wife.

[illegible]

[illegible] always [illegible] a boy who was [illegible] so high in the sky as [illegible] among the clouds, he was met by a [illegible] asked him what he was doing with that

Philadelphia Sep 22nd 1858

Dear brother long I feel like telling you some of my unperance. About nineteen years ago I felt for a time the striving of gods spiret once at Norristown and afterwards at Hollidaysburg Pa But the tempter led me off by degrees. Then I came to Phila. Here I became acquainted with unblevers and herd them read Tom Pains works and I tried to beleave them I wanted to beleave them, I asked them to acount for the feelings I had when the spiret of god strove with me they tried by saying it was a sort of magnetism I tried to beleave it I staid away from church I did not go more than four or five times in fifteen to eighteen years I had a greate menny warnings A child we thought so much off was taken from us then I was brought down on a bed of sickness allmost death

[illegible]

[illegible]

[illegible]

string in his hand. "I am holding on to the kite," said he. "But how do you *know* you have a kite up in the sky? You can't see it." "Yes," said he, "but I can feel something up there pulling the string; and I know that must be the kite." So thought this woman when listening to God's word in the Tent: it seemed as if she could feel blessed influences laying hold and drawing her heart-strings heavenward.

I was much struck with the force of this figure while listening to the statements of an anxious woman who dropped a note in the Tabernacle post-office requesting an interview at her dwelling. On calling at her house, I found her heart much affected. She had been unaccustomed to attend church for many years before coming to the Tent. Her mother and her sister had been dead nine years, and she had forgotten their dying counsel, yet at the Tent it was all brought home, and she vividly heard again her mother's dying voice whispering in her ear, "Mary, be faithful," and her sister asking her, "Will you meet me in heaven?"

She seemed to feel also very deeply for her daughter and son-in-law, who, following her previous example, were still staying away from the preached gospel. In a subsequent letter, giving an account of her conversion, and showing how God had afflicted her in various ways, she says,—

> "'Friend after friend departs:
> Who has not lost a friend?
> There is no union here of hearts
> That finds not here an end.'

"But, blessed be God, he has made me to hear joy and gladness, that the bones which he had broken may rejoice. I have passed from death unto life. May I not ask your prayers in my behalf, that I may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ?"

Another correspondent was also drawn with "the cords of a man, with bands of love," as thus expressed:—

"It has been my privilege to enjoy many happy seasons in the Tent. My soul has been made glad in thus being brought in such close union with our blessed Saviour. While mingling with those sitting beneath the canvas of your Tent, he has proved a God not afar off."

"SOMETHING WITHIN ME SAID, 'HE DOES MEAN YOU.'"

A gentleman who is now an active member of the Church of Christ, and has started, and become the leader of a prayer-meeting in his neighborhood, writes, "Having visited your Tent one evening, I heard a sermon preached by one of the ministers of the gospel, which I shall never forget. It was this:—'O sinner, why sleepest thou? arise, and call upon thy God.' That preacher's eye was on *me*. I thought he meant me. I felt something within me say, 'He *does* mean *you*.' I went home and took my Bible in my hand. I read it. It still told me more. I got on my knees and called on my God,—although I could not ask God to do much for me then; but I asked him to have mercy upon me, a sinner. I went to church," &c. After describing the change of what he calls "this hard heart of mine," he says, "I thank you for bringing your Tent here. Had it not been for your friends and you, I have no doubt I should still be on the road to ruin. I don't think I was in church three times in five years before going to your Tent," &c.

"NONE BUT GOD COULD SATISFY THE IMMORTAL SOUL."

"The Lord has done great things for me, whereof I am glad. I have not been much in the habit of attending church for the last two years. But in staying away I was not happy. I have long felt the need of a Saviour. *I felt that* I was not prepared to die. I lost a dear friend

by death, who died without hope in Christ. At that time I resolved to live a Christian life. I tried to pray. But, alas, human weakness! I depended on my own strength. I soon forgot my resolutions, and thought only of the pleasures of this world. But I was not satisfied. I felt that the pleasures and vanities of the world were not calculated to fill an immortal mind. I knew not what to do. I went one evening to the Tent. Mr. S—— preached. He spoke on the uncertainty of life. It brought all my resolutions to my mind. I felt this was my last call to repentance. I resolved to lay at the foot of the cross all my worldly affairs, and to serve the true and living God. I felt that none but God could satisfy the immortal soul. I left the Tent with much concern for my soul's salvation. I believed there might still be a way of access to the throne of grace. I unburdened my soul to pour it out before the Lord. I confessed my sins, and with hopes of pardon laid open my troubled heart to the merciful Hearer of prayer. After four days' agonizing prayer, I found peace in believing. I feel that Christ is precious to my soul." After requesting the prayers of God's people to keep her steadfast and growing in grace, the writer concludes by asking God's blessing on the Tent-services, and in rejoicing in Christ as the only rock, shield, and hiding-place.

"A GAY, THOUGHTLESS CREATURE."

"I am happy to say that, through your instrumentality, I have been led for the first time to think how great a sinner I am. Throughout my life I have been a gay, thoughtless creature, unmindful of every thing serious. But I trust in God I am somewhat changed.

. . . "At the time of my mother's death I was very much hardened, not having been in church for some time, and my stubborn will rallying against all religious influences put forth to show me that it had all been done

[illegible]

[illegible] Tent [illegible] and [illegible] [illegible] where [illegible] some of their hearts; and in that [illegible] made to be at the feet of Jesus [illegible]. And I was informed, that one of their [illegible], [illegible] prominent members, felt compelled to stand in the stand near the Tent and watch his straying sheep, threatening to anathematize any who might attend meetings in it. Two of his flock, however, regardless of his anathemas, ventured under the Tent, and, I

also trust, under the droppings of the cross. One spent a sleepless night, and next day was so affected, while working at her sewing-machine, that she had to ask a Protestant friend to go into a private room and tell her what to do to be saved. "What could I do for her?" said this woman to us; "for I knew nothing of religion myself, or the way to Christ." While narrating these facts before us, she burst into a flood of tears, and after that, was seen sitting every evening in the Tent with her two Romanist friends.

A few days after, I received a note from another Romanist who had been reached and awakened by means of documents sent from the Tent. She had never heard a Protestant sermon till she came there, and, while I was conversing with her afterward, said, "Tell me what to do; for I am ignorant in the Scriptures. I have never read a chapter in the Bible in all my life."

The following letters will afford an insight into the way in which she was led to the cross:—

"Sir:—You will no doubt be surprised at receiving a note from a stranger. . . . The religion I have professed from childhood is the Catholic persuasion. But since I have read your interesting letters, I long to know more of that blessed religion which will lead me to the feet of the Saviour. Oh, friend of sinners,—I can call you nothing else,—answer this note, and give me some of your pious instruction: you do not know how anxious I am to know more of your religion. I have seen my error. I long to retrace my steps and give my thoughts to those that will lead me to heaven.

"I shall be obliged to you for a copy of the Bible, as I never had one. I read that little book called 'The Anxious Inquirer,' and I gained some valuable information.

"In my next I shall be better able to tell you how I feel. All I want is the religion that will lead me to

times when to-day, after school, we shouldered our green-painted tin boxes and went out into the fields and woods in search of botanic discoveries, or to-morrow we agreed to ascend a neighboring hill, at an early hour, to watch the rise of the sun, and to listen to the enchanting song of the lark rising high, high up to the skies! Alas! it is in vain to wish that all that has happened after that period might only be a dream,—that I soon might awake from it, and find myself once more at the place called my home.

"After leaving my home, my wish being to follow the sea, my father, notwithstanding the remonstrances of my mother, put me on board of a vessel belonging to our port. I made one voyage in it to Riga, and from there to Plymouth. Coming home, I was heartily tired with a seaman's life, and it was easy for my mother to persuade me to give it up.

"I was placed then as apprentice in a merchant's house, dealing principally in wines and liquors,—the latter being manufactured in our own house. Here I remained three years and a half, during which time I had to visit the commercial school daily, even Sundays not excepted.

"By this time the political quarrels between Denmark and her provinces, Schleswig and Holstein, had begun. The latter were in open revolution. Old and young were armed to repulse the Danish intruders; and I need not say that the 'Turners,' to whom I then belonged, were not the last to offer their services. The lamentable end of this revolution is too well known. Peace was restored; but hundreds and thousands had to leave home to seek an asylum in a foreign country, where the vengeance of the Danish king might not reach them.

"The night of September 20, 1849, saw me taking leave of father and mother and from all that was dear to me. They had accompanied me about an hour's journey to a spot where a wagon waited for me. That 'farewell!'

found that for which I long sought,—my Saviour, and comfort in religion."

HER RESIGNATION.

"To the members of ——— B. V. Sodality, and the Reverend Pastor. —— ——, formerly a member of your Sodality, wishes her name to be withdrawn from the books, and resigns her office as 'Prefect,' on account of withdrawing from the Catholic faith and becoming a member of the —— church."

THE PRIEST'S REPLY.

"My dear Child:—We received your letter last evening, and I can assure you we were surprised to think that one who was a faithful member, and done so much in forwarding the Sodality, attending our fairs, and done all that was in your power to help the Church and the support of your pastor, should have forgotten your God and become a heretic. Is it possible that you are to lose your soul and be damned? It cannot, it shall not be. You know we cannot accept of your resignation; and, if we could, we would not. You are certainly not in your right senses: if you were, you would not do such a thing as to become an outcast from your Church and your God and become one of Satan's children. Do not think you can escape us: we are bound to see after you and keep you to our Church. You know what will follow,—excommunication. You will have to make a public resignation of your office, and after that you will be brought back to the God you have so wickedly deserted. Your name will be branded forever. Don't dare to answer this until you can ask the forgiveness of God, my own, and that of the Sodality you have outraged. You are a disgrace to your family. Your name is tarnished with a stain that will never be rubbed off. Come back and humble your-

[illegible] you have always [illegible]

[illegible] child of Satan,

"——— ———."

[illegible]

[illegible] ——— ——— I received your letter on Thursday evening. I was pleased at my resignation. I cannot come to [illegible] I believe [illegible] have become a child of Satan, you are wrong. I have become a child of Jesus. I have been brought to be not [illegible] and there I found [illegible] when I never found in your Church. There was always a [illegible] until I found my blessed Redeemer and in his blessed Church, by the help of God, as a true follower of Christ, I hope to live and die. You need not attempt to bring me back to your Church, for it will be of no avail. As for the love and respect of my companions I should be glad; but as long as Jesus is my friend I need fear no danger. I have got friends who will protect me through all your persecutions. It may be in your power to brand my name; but, thank God, if you can on earth, you cannot in heaven. As for a public resignation, you have all you will get from me. Read this to the Sodality.

"From a child of God, instead of a child of Satan,

"——— ———."

CHAPTER IX.

The Work among the Germans.

"That I may publish with the voice of thanksgiving, and tell of all thy wondrous works."—PSALM xxvi. 7.

HUMAN nature, it is sometimes said, is the same the world over. While this is true, nationality has much to do in imparting certain characteristics to particular portions of mankind. We speak of the Irish character, of the German, and so of others.

Our concern in this chapter is with Germans. They are among the important material of our social fabric: their influence, for good or evil, on the destiny of our country and the interests of Christianity is not easily calculated.

The German is honest and true-hearted, loyal in his affections and ardent in his feelings. He has great reverence,—the result of long national tuition and training,—and he is easily impressed with things sacred and divine. He is, we may say, disposed to faith and the mysteries of the cross. And, in view of the immense numbers of his countrymen already here, and continually pouring into the country, too much account cannot be made of plying him assiduously with the means of grace, both for his own soul's sake and for the sake of his powerful social and religious influence. "The German immigration since 1852 has outnumbered the Irish. In one year

(1854) it was more than twice as great. At the port of New York alone there landed in 1851, 79,540 German emigrants; in 1852, 118,674; in 1853, 119,498; in 1854, 179,684; in 1855, 54,038; in 1856, 56,117; in 1857, 86,859; in 1858, to Nov. 1, about 70,000. So that in less than eight years there has been an influx at one port of not far from *eight hundred thousand* Germans."

These people in themselves are one of the great fountains of influence on our country's destiny; and it must be purified, or it will send forth streams of poison and desolation. Importing with them the social usages of their native land, many of which are so inimical to the purity of our morals, they need to be brought under the influence of a purifying and sanctifying power. Witness their numerous—almost innumerable—drinking-houses and places and seasons of frivolous and licentious amusements; their lager-beer saloons, and days of frolic and pleasurable pastime; all calculated to beguile their thoughts from seriousness, and to steep their minds in the mere vanities of a perishing world,—to render them more indifferent daily to refined and elevating attractions, to evangelical morality, to temperance and sobriety, to the Sabbath and the house of worship,—they being "lovers of pleasure more than lovers of God." In view of all these facts, they ought to be sought out and cared for.

In the city of Philadelphia alone, where the number of Germans is 80,000, there is, according to statistics accurately ascertained, church-room in German Protestant churches for only twelve thousand. And our Tent, under this destitution, did good service during its stay in the city, especially while located in the northern and western parts,—at George and Fourth Streets and Girard Avenue and Broad Street.

We proceed to give some evidence of this fact, in which the marked susceptibility of the German character

to better influences, and its ardor of temperament, will be manifest.

TESTIMONY OF A GERMAN PASTOR, (in a letter to Geo. H. Stuart, Esq.)

"Having incidentally heard yesterday that you had the honor of being the chief patron of the Union Tent, I cannot deny myself the pleasure—though a stranger to you—to say a few things in relation to the happy influence that Tent has exerted, especially upon the German population, both in Fourth Street near George and where it is now located, (Broad Street and Girard Avenue,) they having been the subjects more immediately for whose salvation I have endeavored, in connection with others, to labor. Closing the sermon yesterday (in the Tent) from the text, 'If it seem evil unto you to serve the LORD, choose you this day whom ye will serve,' &c., I requested all to rise who were determined from this time to serve the Lord; and they all, with few exceptions, rose upon their feet, many weeping bitterly. The congregation was very large, and most of them under deep awakenings. I have seen some since, and they promised me in their houses, with tears in their eyes, that they would, through the grace of God, make their vows and promises good. What a pity this Tent cannot always be there, or the work among those thousands of Germans in Green Hill, Texas, and the Schuylkill sections be followed up!"

A GERMAN SKEPTIC CONVINCED BY "UNION."

Among the number who arose for prayer in our sunrise prayer-meeting was a Pennsylvania German, whose earnest and expressive countenance excited deep interest A few days later, he sent me a letter, detailing his experience, which is a sermon on the blessedness of Christian union, and illustrates the force of our Saviour's

petition, "That they all may be *one;* that the *world* may *believe* that thou hast sent me."

"But for the Union Tent," he writes, "I question extremely whether ever I could entertain a hope of being one of that happy class who meet on Canaan's shore; and simply for this reason:—I thought Christians did not love one another: at least, I often heard the different denominations say, as I thought, 'hard things of one another.'" He then, after stating in the letter how his skepticism gave way to the displays of the power of Christian love in these Union efforts, says, "God bless them with an especial blessing that first conceived the idea of constructing a Tent to preach God's gospel in! That Tent will be sacred to my memory during the rest of my life. With Paul, I can say, 'I am not ashamed to preach the gospel;' neither am I ashamed to confess Christ as my Master, and that I made his acquaintance and enlisted under his banner in that Tent."

A young man, whose parents and only brother (all Germans) had found that it was good to "wait on the Lord," would have no "lot or part in these matters." Family worship, prayer-meetings, religious conversations, &c. were exercises for which he had no relish, and would frequently shun them by going out of the house or meeting with his worldly companions at such seasons.

But "old things are passed away," and "all things are become new" with him, as the following extract from a letter will show:—

"I have often sinned against light and knowledge; for God's Spirit strove with me,—sometimes so much so that, not knowing what to do, I would go to some secluded spot and pray. I have ridiculed God's children, shunned their presence, and sought the society of the world. On one occasion, some time past, I was spoken to personally on account of my soul's salvation. I gave no answer;

but it troubled my mind considerably. So I continued, until it so happened that I came to visit the Tent at Quakertown. Once or twice I went there out of mere curiosity, and careless. But one evening I felt more or less affected during the services in the Tent. My intention was to go home immediately after the meeting should have closed. A shower having arisen in the mean time prevented me from doing so.

"I was thus providentially led to a private house, where inquirers and others had met for prayer and consultation. There was deep seriousness in that meeting. I began to tremble. A brother also came to me and asked whether I had peace with God. I could resist no longer. My heart was broken, melted. I requested that prayer might be offered in my behalf also. And I thank the Lord that he so willingly received me, a poor, lost sinner. To God we will give all the honor and glory."

"THE KINGDOM OF HEAVEN SUFFERETH VIOLENCE, AND THE VIOLENT TAKE IT BY FORCE."

Among the Germans who have professed conversion was an interesting case of an aged mother, who had to pass through a very severe trial before she could behold her reconciled Saviour. After German preaching one evening, she went home with a broken heart, and spent the whole night without sleep, in great agony of mind. Though a German, she came to our English prayer-meetings at sunrise. She first attracted our attention by her painful sobs and groans. At the close of a prayer I found that she still remained upon her knees, and, with her hands covering her face, had literally buried both in the dust of the ground. Hastening to her to utter some words of peace and comfort, I heard her exclaiming, most piteously, "O meine Suenden! meine grossen Suenden!" (Oh, my sins! my great sins!) Though it was a cool morning, yet her whole face was bathed with sweat and

years. Soon afterward she was enabled to apply to her own heart the grace of a risen Saviour.

FROM THE MARTS' EXPOSITION OF PROPHECY.

Though this colored sister was not German, yet I will introduce her here, as she was much impressed with the power of Christian union. When leaving the sunrise prayer-meeting alluded to in the previous article, she said,—"The day this great revival first broke out,—that is, when I first heard of it—that very morning I was reading my New Testament in the seventh chapter of Revelation. A revival among the Methodists! and the Baptists! and the Episcopalians! and the Presbyterians! and all the churches! Bless the Lord, THE CHAPTER HAS COME! Sure enough, the four angels are standing on the four corners of the earth and holding back the four winds, and the great angel having the seal of the living God has gone out a-sealing his servants in their foreheads,—twelve thousand in this tribe, and twelve thousand in that! *No partiality with him!* And soon the hundred and forty-four thousand, of all kindred and people and tongues, shall stand before the throne and before the Lamb, clothed in white robes, and palms in their hands, and sing salvation to our God! Bless the Lord, I hope poor old Mary will be among them too."

COME, COME NOW, OR YOU WILL NEVER COME!

CONVERSION OF A GERMAN.

"God has many times called me to repentance, so that I have even been led to pray for a new heart and the forgiveness of my sins. But then Satan would follow me up closely, and try to make me believe that I was good enough to go to heaven, that I was not so bad as others, that to go to church once on Sunday and be honest and *charitable*, &c. was all that was necessary. This did not

Bei den Eubruch dieser Zeilen.
Nachsten mit wander zur Erzeugkich
Ich wünsche nur Himmlisches Heil für
mich wen allen Kinder Gottes das Gott sich
meiner erbarmen möchte denn ich bin ein grosser
Sünder und doch ist mein Herz gefühl-
los schon in meiner Jugend hat mich Gott
angeredet aber durch keine richtige erkenntniß
habe ich wieder alles verlohren und bin jetzt
hilflos und verlassen aber doch in grosser
Traurigkeit über meinen Traurigen Zustand
O bitte für mich Armen Sünder mitgebet
zu Herzigkeit.
Ich bin auch in diesen Zeilen.

Philadelphia Penn. 15ten 1858.

satisfy me, however. I felt something more was necessary than mere formality. So I tried to serve God and mammon together, to please God in some way or other, but at the same time not give up the world. Thus both myself and my wife grew colder and colder, until suddenly God took away our only child. Feeling this to be another call to leave the world, we determined to seek Christ, that we might go to that happy place where our dear child had gone; but we did not realize our determination. After this I entered into business, with great prospects of success; but again we saw the finger of God, and we lost almost every thing we had. Thank God that we did not prosper, or we might have been lost forever. Again, therefore, we sought the Lord more earnestly than before; but, oh, we gave way again. So God took away another child, just as dear to us as the first; but another call and another determination resulted no better than the others. It was necessary that we should be afflicted still more. A third child died; then a beloved mother; then I was brought to the verge of the grave myself. But, thank God, he saved my life that he might save my soul. After going on in this miserable way year after year, at length the Tent came. Never did I feel the call of God so much, so strong, so earnestly, as there. Never before did I hear the plan of salvation laid down so simply, so distinctly, and with so much warmth and earnestness, as by the different servants of God who preached there. Each invitation seemed to be the last that we should ever receive; and we felt that it was now or never. . . . Thus has this blessed Union Tent been the means of bringing me, my dear wife and dear brother, to our blessed Redeemer!"

Herewith we translate and give a specimen of the requests for prayer sent in by the broken-hearted Germans. The anonymous writer styles himself

A POOR, WRETCHED SINNER.

To the Superintendent of the Tent.

"My dear Friend:—I desire you, and all the children of God who may be present in this Tent, to pray to God to have mercy on me: for I am a great sinner. My heart is cold and without any feeling. In my early life God awakened me: but, as I had not the proper knowledge of salvation, I lost my convictions again; and now I am helpless, and sad about my soul's salvation.

"Oh, pray for me, a poor, wretched sinner, that I may find peace in God."

A GERMAN "RAKEIMETS" RECEIVING HIS SIGHT BY THE WAY-SIDE.

A German in Philadelphia, having heard a sermon in the Tent in his own language, sought religious conversation. He said to the preacher "he would like to be a Christian, but was plagued with the spirit of levity, and could have no relish for the Bible nor for prayer." In the afternoon of the same day he was visited at his house, counselled, and prayed with. The following Sabbath he again attended preaching in the Tent, and went away in tears. The next evening he attended a prayer-meeting, and there, amidst sobbing and tears, prayed as only a broken-hearted penitent can pray. He would not be comforted on account of his sins. But that same night, while praying in the street on his way home, he found peace in believing. The Lord in mercy revealing himself to him as a prayer-hearing and sin-pardoning God, "he went on his way rejoicing."

A PRODIGAL.

The following case illustrates the lines of Montgomery:—

"People of the living God,
I have sought the world around,

Paths of sin and sorrow trod,
  Peace and comfort nowhere found;
Now to you my spirit turns,—
  Turns, a fugitive unblest;
Brethren! where your altar burns,
  Oh, receive me into rest."

"In my travels I several times escaped narrowly with my life. Once I was nearly drowned, and another time nearly shot by a ruffian. Had I lost my life at that time, I should have been lost forever. But it was God's will to let me live a little longer. I lived nearly two and a half years in the Western Territories, among the ruffians and other untutored savages. I never before led such a sinful life as I did then. But I will try and lead a better life now. I pray that Jesus, who was nailed on the cross, and died and was buried and rose from the grave, may wash my sins away with his precious blood. Oh, do pray for me every day that I may be saved."

"COME, COME TO CHRIST."

"For four years have I intended to become a Christian; but to this day I must pronounce myself unconverted. Last night, in the Tent, I heard that this could take place in five minutes. Why do I still linger? Because I do not love Jesus as I ought, but continually sin against him. Yet he is ready, as I heard in one of the evening services, to receive with outstretched arms any repenting sinner. Do I not continually hear the invitations, 'Come, come to Christ'? Since I listened to your heart-piercing and inviting sermons in the Tent, God's Spirit knocks more than ever at my heart's door. Oh, might this Tent become a home to me in which I might become reconciled to God and bring again my renewed vows before him, to serve him forever! Oh, how I am every evening reminded of death and eternity! and, indeed, this thought has pressed many tears from my eyes. I need a Saviour.

Oh, do remember me in your prayers, that I may not be forever lost, but may find pardon and a home in heaven."

A German Mennonite writes thus:—

"I went to Quakertown when the Tent was pitched there. The services in it made a deep impression on my mind. I heard, too, that an associate of mine had found peace for his soul. On my way home I felt deeply convicted, and could scarcely wait till I should have an opportunity to resort to some place to pour out my heart before God. My convictions still continued: sometimes I almost despaired; then again I was encouraged to go forward. So I continued, until one evening while attending a meeting for inquirers at Quakertown, where prayers from warm Christian hearts were offered up in my behalf, and I was enabled to believe and go on my way rejoicing."

The following testimony is from the editor of "The Presbyterian," (Rev. Dr. Leyburn,) who often rendered us valuable assistance in the proclamation of the gospel to the perishing masses.

"GATHER THEM IN."

"We have several times alluded to the encouragement which has attended the services held in the large Tent which has been for some months in use in carrying the gospel to the masses in Philadelphia. God continues to bless this instrumentality. We have seldom seen such congregations as are here assembled on the afternoon of the Sabbath. The Tent is calculated to seat three thousand, and it has been crowded to its utmost; whilst so many remained without that another service has been held in the open air for them. Every night in the week, also, large audiences have attended. More than half the sermons preached there during the last month were in the German language. Cases of hopeful conversion show that the German population can be successfully reached.

Many persons who are drawn to the Tent by curiosity, or the novelty of the thing, receive salutary and lasting impressions. Some of these cases are of a very interesting character."

A HAPPY GERMAN YOUTH,

who has been but two years and a half in this country, writes:—

"Dear Mr. Long:—I am getting along very well; for I have peace in my soul, and that is all I want for the short time I have to wander about in this sinful world. I do not care for all the riches of this world, for if they were all mine I could not purchase with them that blessed peace which Jesus alone gives to them, without money and without price, who ask him for it. He gave it to me, a poor sinner, entirely undeserving of it. Oh, he has done great things for me! He took from my heart that burden of sins that gave me no rest day or night, and which lay on me like a mountain and pressed me down to the very dust. He came down when I was near to despair, and helped me, and gave me peace, and told me through his Holy Spirit to arise and be sure that all my sins were washed away by the precious blood of Jesus Christ. Oh, what a glorious time that was for me! I shall never forget the time of your Union Tabernacle standing at the corner of Girard Avenue and Broad Street. How many a soul owes his eternal life and welfare to that blessed house of God, in which the Lord worked so wonderfully to the salvation of many souls! I thank my blessed Redeemer who has in my early youth thus saved me from eternal perdition, which ought to have been my fate according to the boundless number of my sins. I cannot understand such a love. Whenever I come to look at it, it puts me down into the very dust, and makes me feel as if I was a worm, not worthy to be noticed. Oh, how can it be that there are

so many who think that there is no need of a Saviour, that they can work out their own salvation! How blind those are! It is dreadful to think of their condition! They work themselves into hell; for Christ, the only Saviour by which they can be saved, has no part with them!

"Oh, how happy it makes me feel if I think about the when I shall stand up for that blessed Redeemer and preach his holy gospel to poor sinners! I think I can in no other and better way thank God for all the good he has done for me than to lead my poor fellow-creatures to him, who is so full of love and mercy. I put myself entirely into his care. I know He who has saved me from sin and taken me as a lost lamb into his fold will not forsake me, but help me through all the trials and difficulties which may yet come over me. I am sure he will send me friends who will help and assist me; for I am poor, and have neither father nor mother who could do any thing at all for my education, or even living.

"Remember me in your prayers. In love and sincerity, your young brother in Christ,

"_____ _____."

The Superintendent of the Cincinnati Tent bears testimony of similar interest manifested in this movement.

"The Germans," he says, "have taken hold of the work with commendable zeal. We give them each Monday and Friday evening. Generally there are over a thousand present, and ten of their pastors. Their preaching has been of a solemn, earnest, practical character. No people listen with greater attention than these. Many Catholics have attended the meetings. The children's meeting is a most interesting feature.

"Our congregations are most orderly: not a single interruption has once occurred in any meeting."

CHAPTER X.

Revival at Quakertown.

"This is the Lord's doing, and it is marvellous in our eyes."—
MATTHEW xxi. 42.

THE Society of Friends, or Quakers, as they are often called, compose a large portion of the English community of Eastern Pennsylvania. Heretofore they have manifested but little inclination to fraternize with other religious denominations, and in the "Union Movement" of the present day, till recently, still less to take any part. Quakertown, so called from being inhabited by people of this society, is a village of some five hundred inhabitants, lying about thirty-nine miles north of Philadelphia. The "Friends' Meeting" was organized here as early as 1740, and a part of their present house of worship is over a hundred years old. By the side of this stands their school-house, in which they employ (besides of necessity paying their public-school tax) a teacher of their own religious persuasion.* There is no other place for worship in the village, and never before this summer had there been either a regular Sabbath-school or prayer-meeting held. The surrounding population is almost entirely German.

This village is the nearest point by railroad to the Hosensack Valley, the residence of the people who so

* In 1807 the Society of Friends was separated into two divisions, termed for distinction Hicksite and Orthodox. The Quakertown settlement is attached to the one called Hicksite.

promptly furnished funds toward procuring the Tent. At the time they did this, a pledge was given that at an early period it should be brought to their vicinity also. Accordingly, we were, though reluctantly, owing to the great interest then prevailing, compelled to leave Philadelphia and bring the Tent to Quakertown or some other proximate point. Quakertown was fixed upon. Hand-bills had been posted all over the surrounding country, advertising that, after the 24th of September, daily service might be expected in both the English and German languages. Yet, owing to the continued great interest in Philadelphia, we found it impossible to take the Tent down previous to the 21st. With how much reluctance it was even then accomplished may be seen from the description of our parting meeting in a former chapter. The operation of loosening the cords seemed like tearing the very heart-strings asunder.

But the trial was at length passed, and the flag of the "Union Tabernacle" streamed in the breeze in the quiet little Quaker village. At first, many, having supposed that the Tent was a money-machine, felt reluctant to enter or encourage it. But as soon as our true objects and motives were understood, many hearts and houses were thrown open, and the word of God had free course and was glorified. After extending to us the kindest hospitality, the Superintendent was invited to speak in the Quaker meeting-house,—which, as all know, was something quite unusual.

After the story of the cross had been repeated a number of times to large crowds in the Tent, many were pricked in heart, and of their own accord followed the Superintendent to his dwelling in such numbers as to fill the house. This tide of feeling continued to rise, until another house had to be opened, where two rooms were also well filled. These meetings were not announced in the Tent, owing to the universal prejudice against prayer-

meetings. An eye-witness, speaking of them, says, "There were seen kneeling side by side a mother, son, and daughter, a young married woman, her husband, her mother, two brothers, and two sisters; and in the other house a father, mother, four adult sons, and a daughter, —constituting, with the exception of a little child, the entire family. The scene at the German meeting was such a one as has been very seldom witnessed. Filling the front room, the back room, the entry, the staircase, the porch, and some of them standing out of doors, were more than a hundred persons, putting the earnest inquiry, 'What must I do to be saved?'"

The following description of the Tent-meetings given by a Quaker, in a letter to a patron of the Tabernacle, will convey an idea of the order of exercises, and their saving efficacy, in his experience, as well as that of others. The letter is dated Quakertown, October 16, 1858.

He says, "I think I am safe in saying that the Tent has been of very great benefit to the people of this neighborhood, and through it a great revival was brought about, which is past description. When it was first pitched here, on Saturday, 25th of last month, I, with my friends, out of curiosity visited the meeting, where perhaps some eight hundred persons were in attendance. On the next morning, being Sabbath, I attended Friends' meeting, with which I have a birthright membership. Afternoon came, and I found myself in the Tent again, to see the crowd of people that had gathered there, and also to see and hear what there might be said or done; for, if there was to be any excitement or fun got up, I was one always ready and willing to join in. There were then, according to my estimate, from three to four thousand people present, who appeared to be very

much interested in the preaching. In the evening there were perhaps twelve hundred persons present.

"In the course of a few days I began to feel that there was something drawing me there which I could not resist. I began to see that I was traveling on the broad road to ruin, and that sooner or later it would lead me into everlasting misery! But now I am living in the blessed hope that I have made my peace with God. I feel thankful to that power which first moved you to send the Tent among us; for there are many others who, as well as myself, have been brought to repentance.

"Sabbath came again, and found the Superintendent of the Tent in Friends' meeting, where he had been invited to attend, and, if he felt like it, to speak. He there poured forth the feelings of his spirit in regard to dying sinners. Afternoon found many of the Friends at the Tent, with from four to five thousand people; and on to the close of the meetings they were quite well attended.

"In the evenings, after the service in the Tent, meetings for inquirers were held in private houses. I was in attendance one evening where there were at least fifty present, mostly Germans, humbly bowing before their God. At another house could have been seen two rooms full of English people.

"I might add that three things were requisite in order to reach this neighborhood, which were so providentially met within the Tent. First, something to draw the people out; secondly, something that was union; and, lastly, something that did not ask for money.

"Last Sabbath we again visited Friends' meeting, and there was a very full house. People seemed anxious to hear more of the word of God; and it was very evident that there had been a great change wrought in many. Our minister remarked in his sermon that he was glad to see the revival, and that he would encourage those who felt anxious for their souls."

THIS TIDE OF FEELING KEPT ON RISING.

On the last day we were quite in a "strait." It was announced all over the country that the Tent was to open for service at Greenville on the 9th of October; and yet the work had only commenced at Quakertown. On my list of those professedly anxious I had the names of near one hundred persons.

While sitting in the house of a friend, pondering over the matter, a Quaker friend, who had been thinking over the same, came in. We took paper to devise some plan for a building to continue these efforts, when unexpectedly another Friend entered, with the same thought uppermost in his mind. By this time we had a plan drafted for a building,—when the footsteps of some other person were heard ascending the stairway. It was a German Mennonite, a farmer, who had walked near two miles to see us. "I have been so in trouble," said he, "about the Tabernacle having to leave, that I could not sleep during the night; and, while revolving over in my mind various plans, I thought we might get some boards and erect a frame building, and place the Tent inside." That was just the plan needed.

Soon we had every thing arranged, and at the closing service that evening, to the surprise and joy of many, we were enabled to announce a committee, consisting of eleven persons, belonging to six different denominations, who would have charge of the erection of the building until our appointments were fulfilled at Greenville.

A few days after, the ground was purchased on which the Tent had stood, and in less than three weeks there stood thereupon our Tabernacle in its winter dress. Just *six weeks* from the time we opened our Tent for Divine service, *we were assembled to dedicate this permanent house of worship.*

We doubt whether there have been many communities

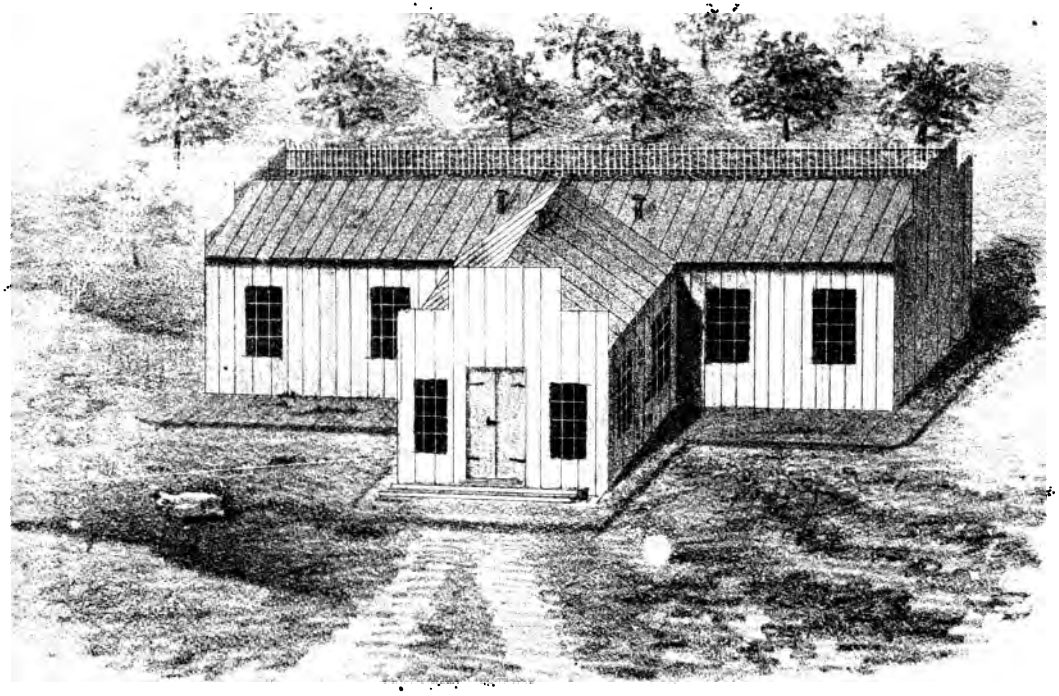
in which so great a change has taken place in so short a time. We shall never forget the peculiar sensations we had when first entering the Tent after its removal from the city. We never felt more like "pilgrims and strangers" in a strange land. It seemed every one was shy of us; and, instead of that warm, hearty grasp and cheerful smile with which we were greeted in the city, there was a chilling reserve manifested. The first Sabbath I approached the Tent long before the time for worship, and, seeing such great crowds outside, I thought certainly there would be an immense audience inside. But to my surprise, I found the Tent comparatively empty. The great obstacle at first was the anticipated admission-fee of twenty-five cents. Some we had, as it were, to take by the collar and pull in; and even then they would look at our hands very significantly or suspiciously, still expecting that we were publican tax-collectors. And so set were many on the idea that it was a money-machine, that on his way home one man still reported that we had taken in some fifty dollars.

At Greenville the opposition was still more bitter.

Yet God was with us, and we could say, with Paul, "At first no man stood with me but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding, the Lord stood with me, and strengthened me." One night during service at Greenville, having occasion to step outside the Tent, we found a gray-headed old German lying prostrate on the ground and sobbing for mercy.

A German youth was here also led to halt no longer between two opinions, and now wishes to be qualified to stand up for Jesus by proclaiming the gospel from the walls of Zion.

The wooden Tabernacle is built in the shape of a cross, —sixty by eighty-five feet,—and will hold from nine hundred to one thousand persons. It is so constructed that



The Tabernacle at Quakertown.

the one wing can be used as a prayer-meeting room, the other as a Sabbath-school room, and yet, when occasion requires, both can be opened and connected with the main audience-room. The sides of the Tent were hung around the sides of the frame structure, and the top-piece suspended overhead as the ceiling; and as the benches of the Tent, with the lamps and other articles of furniture, are used as before, the whole interior presents the appearance of the Tent.

After the dedication, the Union Sabbath-school, which had previously been held in the public school-house, was transferred to the Tabernacle.

The idea is entertained of replacing the benches of the Tent, by permanent pews, so that in the spring, when the Tent is removed, there will be in its stead a permanent and comfortable house of worship.

The hopeful conversion of souls was stated as a favorable coincidence, both in connection with the first use of the Pulpit and the Tabernacle. It is therefore a source of great pleasure, and cause for great thanksgiving, that we were able to record similar evidences of Divine approbation in the dedication of this winter Tabernacle. From its very opening it became a birthplace of souls. At least two immortal beings date their spiritual life from this period. The one was a Quaker, the other a German who had come a distance of five miles,—both of whom had been previously awakened under the Tent. After the German service in the morning, one of them asked her mother to permit her to remain there the remainder of the week. She was permitted to stay; but, being released from spiritual bondage, she went home the next day, rejoicing in God. I have received letters from each, and will let them describe their experience in their own language. The German writes:—

"Jesus bade me come unto him long ago, but I was

not willing until this fall, when the Tent was at Quakertown. Oh, I must tell you about my sin-sickness. Sometimes I could hardly work or draw my breath. I had a big load of sins: sometimes I could hardly carry them. I had no other way than to go to Jesus and pray that he should forgive me my sins,—oh, my great sins! Then I knelt down and prayed many times on the ground, and cried that he would forgive me. At last my sins flew off from me. Then I felt happy: I never felt so happy before. The blood of Jesus washed away my sins. Now I'll try and grow in Jesus as a babe grows in strength."

After wishing that all her "friends and comrades" might also come and taste a Saviour's love, she says, "My brother *has got the same sickness that I had.*" Would that the contagion of this sickness would infect her whole neighborhood!

The other writes thus:—

"Thanks be to God for calling me from sin and death and establishing my feet on Christ Jesus,—the rock that cannot be shaken. It is awful to look back at my past life and to see nothing but sins heaped upon each other! Only a few months back, and I can see myself sitting at the gambling-table, indulging in the many vain vices of such society, and pointing a finger of scorn at those who would not take part with me in the vain things of this sinful world. In these things I indulged myself from time to time, without thinking of eternity,—and would yet, had I not out of curiosity been prompted to visit the Tent, where I found something to engage my serious attention, and soon a great interest in going to hear the word of God. I had gone but a few times when I found that there was a great work to be done for me. Thank God that, by being willing to look only to Jesus, it has pleased him to give me a new heart and put a new song

in my mouth. This has also been the case with many others in this place. May we ever encourage each other in this great and glorious work sent among us, and look to Christ only to direct our steps!

"Yours in the truth,

"—— ——."

OUR MISSION TO QUAKERTOWN IN ANSWER TO PRAYER.

This will appear from the following letter:—

"The 'Big Tent' did not come here in vain; for through it there have been many souls awakened and a great work begun, which I hope will not be left unfinished. Last winter or spring I had been reading in the newspapers about the daily prayer-meetings and great revival in the city. The thought entered my mind that was just what we wanted here. But how was it to be commenced? I pondered over it for a long time. I once thought of publishing in the Philadelphia papers that some ambassadors of Christ should come to this place to labor among us. But they must come not asking any money or persuading people to join any particular church. It gradually left my mind, until about the sixth day after the arrival of the Tent I was reminded that this was the object I had desired and prayed for. In these Tent-services here there was no money asked, nor were any requested to join any particular church; and God's Spirit was evidently at work in the hearts of the people. I could not help but think, 'This is certainly answering prayer.'"

CHAPTER XI.

The Change Wrought by the Revival.

"Old things are passed away: behold, all things are become new."—2 Cor. v. 17.

N this subject we shall permit the inhabitants of Quakertown to speak for themselves.

A correspondent, who signs himself "A Candidate for Heaven," writes:—

"That the Tent has been the instrument of much good in our place [Quakertown] is indisputable. It was customary, previous to its coming, to have a dancing-party about every two weeks. At the time the Tent was pitched here, there were two great dancing-parties to come off; but they did not only not 'come off,' but the young people who constituted these parties were to be found under the canvas, listening to the story of the cross, and the dancing-meetings in the village have ever since been broken up.

"The Tent has also been the instrument of persuading fathers to blow the dust from their family Bibles: some were induced to search the Scriptures for their own salvation's sake,* and others to see whether those people

* Having "tasted that the Lord is gracious," it was quite natural that "as new-born babes" they should desire the sincere milk of the word, that they might grow thereby.

Some have told me that they supposed that there had not been so much Bible-reading for twenty years as during this past fall.

preach out of *the same Bible* they had: thus they were brought to consider the importance of bending their knees to God and seeking for that happiness which only the Christian can realize.

"I will now state to you my soul's condition before the Tent made its appearance among us. I was at all times ready to encourage card-playing, brandy-drinking, dancing, backbiting, and Sabbath-breaking in various ways. When I first heard of the arrangements of the Tent to be pitched in our town, I was met and asked by a friend, 'What do you think of the Tent being put up here?' 'Oh,' said I, 'they are *penny-catchers*.' But the first words I heard preached under the Tent were, 'We have not come for your money, as many of you have supposed.' 'What,' thought I, 'not come for our money! for what, then?' The reply soon came rolling into my ears like a thunderbolt:—'Your soul is what we came after,—your poor, perishing soul! We want you to drop the world, with all its lusts, and trust in Jesus Christ, the Son of God, for your future happiness.'

"So I was mistaken, as were also many of my friends, who have since found peace in their souls by believing in Christ, as regarded our views of the Tent-movement.

"Another striking change was very *sensibly* felt by one of our respectable tavern-keepers, who one Sunday evening remarked to one of his customers, 'Well, this evening the bar-room looks like something again.' 'Why,' asked the other: 'what was the matter?' 'Oh, last Sunday evening,' was the reply of the landlord,

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A woman, having occasion late in the evening to call at several houses among her neighbors, found the inmates in every instance diligently engaged in studying the Scriptures.

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily to see whether these things are so."—Acts xvii. 11.

'there was not a soul here but myself and the hostler,'" (there being preaching in the Tent, near by.)

"IT IS HARD FOR THEE TO KICK AGAINST THE PRICKS."
Acts ix. 5.

The following narrative of the strivings of the Spirit was penned by a young man who is now preparing himself for the gospel ministry. It describes the inward struggles of many hearts until they are willing to say,—

"I yield, I yield; I can hold out no more.
I sink, o'ercome by love Divine,
And own thee conqueror."

"I seldom looked at the Scriptures, as they seemed to me a very gloomy thing to read. I was afraid, in fact, to look in them, lest I should see my own wretched condition. At that time, in paying a visit, I rode in a stage-coach beside the driver, a man who used very profane language. I felt as though I might be launched into eternity every moment. Every thing I looked at seemed to say, '*Turn!*' the wind even seemed to whisper, '*Turn!*' One day, while reading some tracts, sitting with a shopmate at home, God's Spirit was striving within me, telling me I must pray; but I was not willing to yield. I talked with my shopmate, to drive away these feelings. I could not sit still. I went out into the garden: it was a beautiful morning; but no peace could be found there. I left the garden, went up into an old garret, and there tried to pray; but the world stood in my way. If I should give my heart to Christ, then I would have to take up my cross in the home-circle, and would be like a sheep among wolves in our whole community. Two or three months afterward, I went with a party of men to a political meeting. While our wagons were standing on the street, waiting for others to join our procession, I thought I *must* get out of our wagon and seek some solitary place,

and pray to God, or perish. Those who were round me that day would not have thought that I had *such* feelings; for I sang and hallooed along with the rest.

"I cultivated morality to some degree, and perhaps could boast of as much as any of my neighbors, and was much respected; yet with it all I was not happy. Often did I look at my friends while listening to a sermon, and think, if they would only become Christians, I would soon join hands with them."

After stating how the work of grace in the Tent had met his spiritual wants, he continues:—

"The last day that there was a meeting in the Tent I shall long remember, on account of an affecting scene. After the meeting was dismissed, a large crowd of young and old persons gathered around the pulpit: some were singing, others weeping tears of penitence, during which time prayers were offered up in their behalf. I stood right in the midst of the crowd, with young anxious friends looking me in the face and tears rolling down their cheeks. The next morning after this meeting, I went into a room by myself, and there, on my knees, prayed to God for a new heart. The faces of those anxious friends I saw the day previous at the Tent came up before my mind, one after the other, as I prayed for them. I felt as if they were clinging fast to me. I must be leading them to destruction as long as I should not confess Christ. I kept on praying for several weeks, until I realized a change of heart and was filled full of joy and peace. I have now commenced to prepare to preach the everlasting gospel."

"DEAD IN SINS."

Another writes:—

"As we have no church in this village, save a Quaker meeting-house, we generally congregated ourselves to-

gether on the Sabbath in clubs—some to drink, others to gamble with cards—even till three or four o'clock in the morning; while we were regarded as respectable church-members."

After stating how he and his associates were attracted to the Tent and convinced of sin, he adds,—

"So all this card-playing, pitching quoits, and various amusements, parties and balls, were stopped. For the last seven years there was not a Sunday that I did not spend in one of the village taverns. But thank God that he has sent us these beloved brethren to point us to the Lamb of God."

"I, WHO WAS SO BLIND, AT LAST SAW."

So writes another:—

"I am so thankful that the Tent came here! I think this place was going to ruin fast. I will tell you how I felt before it came.

"The world was all I thought of. Light reading, parties, &c. was all that engrossed my attention. I thought not of dying, and, when the Tent came, I, together with others, went there as careless sinners. I was brought to see my ruined condition. I tried at first to shake off the feeling that oppressed me, and sought to still my guilty, sin-stained conscience by saying, 'Tis time enough yet to seek Christ.' But I, who was so blind, at last saw; and, oh, if God had cut me off before that time, where should I be now? The answer comes back to my soul, 'With the lost in that awful place where there is weeping and gnashing of teeth!' I shudder when I think of it!"

We shall now present a series of cases of religious experience in various stages of progress from those awakened and convinced to those who feel themselves to be decidedly converted.

We ascend from the depths of

INFIDEL FOOL-HARDIHOOD.

A "friend" who was convinced of sin, while listening to the gospel message in the Tent, writes:—

"An infidel woman who had been sick a great while and suffered much, when told she was near her end, said, 'It was a shame to tell her of dying, for she was getting well.' A few days before she died, she sent for some one to come and play on the violin for her. After I came home from her funeral, I sat down and thought how she must now spend her time in eternity.

"I often wish I was only prepared to die: how happy I would be! Often when I go to bed at night, and think that I may not be permitted to rise in the morning, I begin to cry, until my pillow is wet with tears; and then I put my trust in Jesus, fall asleep, and in the morning feel quite happy."

"It often brought me," says one, "to a pause when I was in the Tent, under such Divine instruction, and to think that it was high time to prepare for a better world."

"I have often," is the language of another, "cast my eyes over those who have obtained pardon of their sins, how they enjoy themselves when singing and praying in the meetings, and have shed many tears on my way home when I felt that I could not enjoy the same happiness. What shall I do? I wish to have peace in my soul and fellowship with those who have found peace in believing in Christ. Sometimes I think I have peace; but my conscience tells me differently. I think I am willing to forsake every thing if only Jesus would once tell me, 'Thy sins are forgiven thee.'"

"I know," witnesses a third, "there is a great change in me, for I am almost ashamed to say that before the Tent came here I scarcely ever thought of the Lord; now he is in my thoughts nearly all the time."

REJOICE WITH TREMBLING.

"I at times feel that I am a new man, and that there has been a great change wrought in me; yet at other times I feel that there is not that change apparently that there should be by being born of the Spirit. I pray daily and hourly to the Lord to be merciful to me, a poor, deluded sinner, and to create in me a new spirit. Yet, when I consider the eighth verse of the third chapter of John, I am happy in the knowledge of what has been wrought in me. The change in my wife, I think, is fully equal to my own."

"IS THERE HOPE FOR ME?"

"Dear Friend:—In this language I now address thee, and hope thee may ever thus remain. As evening has closed around me and all is hushed in stillness, I feel myself drawn to pen a few short lines to thee.

"'Will I be prepared for a home in heaven?' I feel that I could lay down all that is near and dear in this life for such a promise, (O holy Father, help thou mine unbelief: do thou show unto me what I shall do to inherit life everlasting!) The greatest desire of my heart now is to do the will of my Father which is in heaven. I know that I have lived too much for self,—that my work has been more for earth than heaven. But, if I have been truly brought to see it, does thee not think there is a faint hope for me yet? Oh, tell me, that I may not be deceived! Pray for me oftener than in the morning around thy own fireside.

"How I love to look back to the many happy meetings I have attended in the Tent-Tabernacle, and can truly say, It has been good for me to be there!'

"A NEW-BORN BABE."

"Oh, it makes my heart bleed when I think over my

past life, how cold I lived toward my Redeemer. I loved ball-rooms, parties, and gayety of the wildest kind. I was always encouraged by Satan to go on: many were my friends then. But since the Tent came here I felt my nothingness; and, after long inquiring what I should do, I thought of my many friends and pleasures, and of the laughs and oppositions I would meet with. So I trifled with my dear Saviour, hoping this cup might pass away from me. I would meet my friends and be merry with them, hoping to find rest. But in vain: my sins were ever before me. . . . I found no rest until I felt willing to leave all my old pleasures: then I felt peace in my troubled heart. Now I love to hear the word of God, and prayer. Oh, if I could only take all my friends by the hand and lead them to see their sins, as I have mine! But I fear they think as I did,—that they have time yet. I feel like a new-born babe in Christ. I love what I used to hate, and hate what I used to love."

STANDING ON "THE ROCK OF AGES."

"As I now look back over my past life, my heart trembles when I think that all my early days were spent in sin. I often ask myself, 'What was your treasure?' The answer is, 'The devil was your treasure,' or I would not have loved what I did love. My pleasures were in the giddy circles of the world, in the ball-room and at Sunday parties. When I was told of Christ, I thought, There is time yet. But, alas, this time may come too late! I thought I was no great sinner, and was happy. I had many friends. At times a thought would come up in my mind, 'You are serving the Devil.' I would drown such convictions by singing a gay song.

"But now, I trust, *I stand on firm ground.* I now put all my trust in Christ. I am not afraid to die; but I truly believe that Jesus is the true Son of God, and that

through him I will have eternal life. Now I feel as if I must tell every one that they must not do as I did,—read novels and sing songs,—but love Jesus, read their Bibles and other good books: then they will be happy.

"Pray for me. I can say, if this were my last moment, that I am willing to leave all on earth and follow Jesus Christ. I pray that not one of those who have been enlightened under your Tent, or elsewhere, may ever fall back to the world again."

THE GREAT WONDER.

"I think the means of my conversion were reflection on what my state in after-life would be, and *wonder at Christ's love for me, a poor sinner*, which *changed into love.* I think I never heard preaching before or since which interested me so much, and which was such good food to the soul, as that in the Tent. I have often felt, when there, 'It is good to be here.' I seemed every time to be brought nearer to Christ. I hope that all the world may be brought to know our Saviour; and, oh, the triumphal song to be sung when Christ's blood has saved us and we are in heaven at last!"

"IS NOT THIS A BRAND PLUCKED OUT OF THE FIRE?"

"I sometimes look back on my past life, and tremble when I think, If the Lord had cut me off then, where should I now be? With the lost! Oh, what a terrible thought! When I look at my young friends, some of whom still cling to the world, I think, If they would but for one moment *stop* in their mad career, and ask, 'What shall I do if I should die now?'—I think they would strive to enter into the narrow path that leads to eternal life.

"I hope I am a Christian,—a true Christian. I hope my name is written in the Lamb's book of life. I know there is a change in me. I no longer love to mingle

with the followers of the world, but with the humble followers of Christ. I love to be where God's word is spoken, and where his people are. I meet with many oppositions and trials. Sometimes I think there never was any one who had as many; but then I think of Jesus, how he bore the taunts and scoffs of the world and murmured not: why should I?

"The Lord is blessing your labors here in this place. It is beautiful to think so many have joined hands, and given their hearts to Christ, and are now on the road to heaven."

Says another:—

"My hope is founded on that sure foundation, Christ Jesus; and I think I am his child. I meet with much opposition, and have many temptations; but I heed them not. Many laugh and mock at me; but I only pray for them. It makes me sorry to see them going on in the broad road to ruin," &c.

A COMMON YET FATAL MISTAKE

is forcibly expressed in the following letter, in this sentence:—"*I thought I must first become better and then come to Christ.*"

"I hope I may be like that Sarah," (referring to what was read in a tract, "A True Christian.") "Like her, I have had my doubts and fears; but now they have vanished. I feel like a new creature. I can now see what I have been,—a blind, sinful being. I love my Bible. When quite young, I was taught to read it; but, becoming older, I began to love light reading, and thought if I read my Bible once or twice a week it was often enough.

"I was so sorry to see the Tent go away from here! The happiest moments I ever spent in my life were spent beneath it. It was there that I was brought to

see my condition, how I had neglected that dear Saviour who had given me my life and had watched over me with his precious love. I kept putting off 'until to-morrow' what should be done 'to-day.' *I thought he would not receive one so wicked as I was, and that I must first become better and then come to him.* But I thought of that little verse, 'Now is the accepted time; now is the day of salvation.' Pray for me. How often that hymn occurs to me!—

'Here, Lord, I give myself away:
'Tis all that I can do.'"

A LETTER IN THE PLAIN LANGUAGE.*

"My dear Friend:—I received thy letter 10th month, and was glad to hear from thee. Thee wrote me such an interesting letter to give myself to the Saviour now, and not be putting off from one day to the other. I know we can never come to Christ but by believing in him.

"I have left off reading novels, and made up my mind to spend the time in reading the Bible.

"Ever since I was at the Tent, I have felt very different. While I was at meeting that afternoon, I began to think, Now or never is the time for me to obtain a change of heart. I felt very different when I came home that evening; and I think I never felt so happy in my life as I did that night.

'Wash'd in Jesus' precious blood,
Clothed in his own spotless dress.
Singing, as we journey on,
Christ our Rock, our Righteousness.
Oh, how happy shall we be,
Loved and guided, Lord, by thee!'

"I often think what thee said:—'We must pause a

* Some of the Friends in this village use this language, while others (whose letters are given in these two chapters) use the common dialect when addressing those belonging to other denominations.

moment on the broad road to death, and look ahead upon the boundless ocean of eternity and see where we are going.' "

WHAT HATH GOD WROUGHT!

"Oh, the good meetings we enjoyed in that Tent! They can never be forgotten. Indeed, I feel like a new man, with the thoughts of Jesus uppermost in my mind. He claims my whole attention. I think of but little else; and I can say that I feel more happiness in my soul than I ever dreamed of before.

"We can all thank the Lord for the good the Tent has worked in this place. Instead of the parties they used to have almost every evening, they *now go together and pray*. I often thought, when they would have parties and dance on the holy Sabbath, how mournful the Saviour would feel. Thank God for this Tabernacle!"

The reader has, doubtless, been struck with the frequent references to balls, frolics, &c. made in the testimonies given in the previous pages.

Let me now, in conclusion, try to give an idea of the great change, by describing one of the most interesting scenes I have ever witnessed. The last correspondent says, "*They now go together and pray.*" Let me show the reader *how*. From the first opening of the Tent, up to January 1, we have endeavored to hold service daily, as far as we could obtain speakers. Finding, however, that our other duties called us away, the brethren felt that they must heed the voice of inspiration, which bade them "not to forsake the assembling of themselves together, as the manner of some is, but to exhort one another," and "to provoke one another unto love and good works." Or, as they stated it, they wished to assemble to encourage each other by exhorting and praying with and

for each other, and with those who were still seeking the way of salvation.

Accordingly, after consultation, the brethren resolved to meet at the house of a Friend at six o'clock P.M., being an hour before preaching-service in the Tabernacle. The women agreed to commence a female prayer-meeting, which was held at the same time near the centre of the village.

Some time previous, a literary lecture being delivered in the village, which many of the parents attended, the children, of their *own accord*, assembled at a private house and held a children's prayer-meeting, which they have kept up ever since. On the Monday evening of which I am speaking, they held their prayer-meeting also, at the same time, at the house of a Friend in the other end of the village. I first opened the female prayer-meeting, then, leaving it in charge of a "mother in Israel," passed up the town to the children. Before I reached the house, I heard their little voices singing,—

> "Let us walk in the light, in the light of God;
> Only thou our leader be,
> And we still shall follow thee," &c.

I opened the door; and, oh, what a beautiful sight!—a room full! After speaking a word of encouragement and kneeling with them in prayer, I hastened to the brethren's meeting. They being in prayer when I reached the door, I paused, and heard the voice of a Friend, thanking God for his rescue, and stating that before the arrival of the Tent he had been a leader of a gambling-party going from house to house, but that now, through divine grace, he was enabled to join hands and lead them upward to heaven. At length, as his feelings choked his utterance, another followed, praying that the children's prayers might mingle with theirs, and be accepted as they ascended before the mercy-seat.

At the close of this prayer I opened the door; and what an interesting scene! There was a Friend sitting in the midst of the circle, with a Bible and hymn-book before him. Around him was a band of young and middle-aged men. The leader then announced, and all with much spirit joined in singing, the sweet hymn,—

"I lay my sins on Jesus," &c.

especially the last verse:—

"I long to be like Jesus,
Meek, loving, lowly, mild;
I long to be like Jesus,
The Father's holy child.
I long to be like Jesus,
Amid the heavenly throng,
To sing with saints his praises,
To learn the angels' song."

The time having arrived to set out for the Tabernacle, as we entered the street we met the women, who were just coming from their meeting, walking in a solemn and silent procession, two by two. Having a distance of an eighth of a mile to walk to the Tabernacle, they joined in singing,—

"When I can read my title clear," &c.,

with the chorus,—

"I want to go there too, &c."

But *all* did not sing. Some wept, and some inquired, "What must I do to be saved?" One such said to me, "Do you think God will have mercy upon me? I am very ignorant, and have been very wicked."

The evening was clear, calm, and mild, and the full moon seemed to smile upon the scene. At least I know that those celestial beings who rejoice over "one sinner that repenteth" made heaven's arches ring with their notes of joy as they gazed upon the sight. And, above all, I know, too, that He through whose sacrifice and

except in churches? Is it lawful to preach it in the fields, in school-houses, in barns, in tents? It is the *gospel* of the kingdom that is preached; and it really seems superfluous to spend a moment in debating the matter. Were it another gospel, some mere scheme of moral reform, not based on the word of the living God, *ignoring* the Church which Jesus bought with his blood, disparaging and undermining her influence and authority, and drawing away attention from her to itself,—were it some scheme of *radical* philanthropy, or some mere vain philosophy,—there might be some ground for fear or complaint. But it is far otherwise: nay, it is just the reverse. It is the *gospel*—the gospel of God our Saviour *only*, we repeat with emphasis—which is preached. And what can be the tendency, and the result, but to build up the institutions, the influence, and the authority of the gospel as alone the "power of God" and "the wisdom of God unto salvation"? Nor is this gospel as preached in the Tent dispensed there in one particular phase or form alone, but in *every* form approved by evangelical Christians of every name. Ministers of every denomination deemed sound in the essentials of Christianity participate in publishing the glad tidings. Can all these be lending their influence to undermine that very Church and gospel which each conceives himself to possess in its greatest purity? Much more: can any *one* of all these be supposed to contribute his aid toward building up some antagonistic or anti-scriptural *ism?*

Nor, again, is the Tent designed, or could it accomplish the object if it were, to build up any one denomination exclusively or at the expense of any or all others. But to have done with these negations.

The great purpose and aim of the enterprise is to evangelize men to the truth as it is in Jesus. It would bring men to the Saviour, and then send them to the church as the "body of Christ" to become incorporated

as living and worthy members to the praise of his glorious grace in their salvation.

It has already been remarked somewhere in these pages that particular care is taken to have converts or awakened persons brought to the notice of some pastor of such denomination as their own predilections would indicate; and, at all events, to have them brought to the notice of *some* pastor, that they may be cared for, watched over, and safely directed into the haven of life and peace.

Additional security, for the catholic and Christian character of the enterprise, may be also found in the history of its organization and the character and standing of the men by whom it was inaugurated. We will not repeat their names. The tenth article of the constitution adopted at the formation of the "Union Tabernacle Association," in Norristown, Pa., reads thus:—

"The evangelists sent out are required to labor to disseminate only those cardinal, soul-saving doctrines of the gospel in which the different evangelical denominations are united, and earnestly to labor to bring souls to Christ *and under the means of grace in* HIS CHURCH; but not in any wise to influence any as to what particular branch of the Church they should join."

As might be expected with such a provision as this, the fruits of the enterprise, thus far, have been gathered up by the Church in its various branches, and public attendance on the means of grace in the various churches has been proportionally promoted. This is not mere assertion: facts prove it. As it is the main feature of this book to inculcate our principles rather by the record of experience than by argument, we furnish below an array of evidence from some of the actual results as communicated to us by individuals themselves.*

* Of course it could not be expected to give all the correspondence on this subject, nor to refer to all who have connected themselves with some branch of the Church.

"I enjoyed many precious seasons in the Tent when it was at the corner of Broad Street and Girard Avenue. Since that time I have been buried with Christ in baptism and united with the church. Pray for me, for I am very young,—twelve years old, and surrounded by temptations,—that I may be kept faithful, grow in grace, and become a useful disciple of Christ."

A husband and wife write thus:—

"My dear Friend:—We have with much pleasure joined the Church of God. We do thank the Lord Jesus Christ that, through the services of the Tent, those words that have come from the pulpit have been the means of bringing us to Christ. Oh that we may be kept in faith, that we may spread abroad the gospel of Jesus Christ to all around us!"

Another, who had scarcely been inside of a church for two years before visiting the Tent, after joining the church, writes:—

"I feel it to be an honor and a great privilege to be related to Christ as a church-member. I also feel it to be my duty; for God says, in his word, not to neglect the 'assembling of yourselves together' as some do. . . . I desire to know more of the hidden love of Christ. Oh, may my inward life be renewed from day to day! I want to live near my Saviour. I feel my chief concern is with eternity; yet I am often puzzled with the state of my feelings. Why is it that I am content to be so slow in devotion and Christian attainment? It startles me to think of the blessed hopes I cherish, and what little advancement I make in divine things! You will say that my trust must be fixed on Christ alone. Answer soon; give me such advice as you think I need. I am willing to be taught of Christ."

And again:—

"How difficult it is to keep the heart right; and yet it is impossible to serve God without doing so. Oh, the

coldness of my heart; how true to earthly love, how forgetful of that which lasts through all eternity; but I will not sadden you with my confessions, but ask you to pray for me, that I may not deceive myself into tranquillity, while I have unmortified sin in my heart. May the Lord help me to search the depths of my sinfulness, and not be afraid to discover its extent.

"I feel painfully how easy it is for me to bear the character of a Christian while I have very slightly taken up the cross, and very imperfectly renounced the love of the world.

"*How shall I entirely belong to Jesus!* Oh, that I could more earnestly plead the promises, so boundless and so free! I do often roll my burden on the Lord, and find peace in doing so. Oh, that I could live as seeing Him who is invisible!"

The following two notes are from the "lambs of the flock:"—

"Dear Friend:—I think the Almighty Father has answered my feeble prayers. What a pleasant thought it is! I think of joining the church. I hope I will succeed in my plan. I know our Father in heaven will help me; for without his help I can do nothing. I have a dear mother, whose body lies in the grave, but whose soul is in heaven. I want to try and prepare myself to meet her. I will try, with my feeble power and the great power of God, to meet you in heaven.

"Yours truly and sincerely,

"____ ____."

"Dear Mr. Long:—Do you think that I am too young to join the church? Dr. H.____, the minister, does not think so. I wish that you would tell me if I am. I am ten years old.

"____ ____."

Another young disciple writes thus:—

"I have been thinking for some time that I would like to join Dr. B.'s church. Sometimes I have fears as to whether I am good enough; but I always go to Jesus and ask him to remove them,—which I think is the only way I can do. I cannot make myself any better, but must trust in the Lord to do all things. What a blessed privilege is prayer! It calms our troubled minds, and makes us feel happy."

"I have solemnly pledged myself to God that to my last hours and moments I will be a soldier of the cross. And, by the continued assistance of the Holy Spirit, I hope to be able to fulfil this pledge to the latest moments."

A father, writing to me, adds his testimony to this subject, thus:—

"It renders me a great deal of pleasure to state to you the blessed influence the preaching of the gospel in your so much beloved Tabernacle has had upon us and fourteen or fifteen different persons around us who have since joined the church. Four of my own family who attended the Tent were, by the powerful and most earnest preaching of the word of God there, so much influenced that they were not able to stop their flowing tears, and made up their mind from that time to serve God with all their hearts and become true followers of the Lord Jesus Christ. May God help us!"

As the Queen of Sheba said to Solomon, "Behold, the half was not told me," so we have reason to believe that the half of what God has already done through this Tabernacle will not be known until made manifest in the light of eternity. This is apparent from the incidental manner in which we have ascertained the fruits of the Spirit.

Stepping into an Episcopal church on a Sabbath morning to give the pastor a notice of our Tent-service, a stranger told me that the Tent had been of great service

to his nephew, who through its exercises had been brought to the Saviour. I inquired the name and address of the young man, and discovered afterward that he had already become a Sabbath-school teacher, and was about joining the church, and that previously he had been every thing that was vile and wicked,—having been, among other things, a thief and a counterfeiter.

Riding in the cars one day with the Rev. ——, he told me that, at the close of preaching, a stranger came up to him, and with tearful eyes thanked him for the sermon he had preached in the Tent some time previous, stating that it had been the means of his conversion. It was the first time he had seen the man, and he soon lost sight of him, and may not recognise him again until they meet in the other world.

A teamster, when we were about removing the Tent from Fourth and George Street to Girard Avenue and Broad Street, came to me and offered to transport it to the latter point, and wherever it might be removed to in the city, as a token of gratitude to God for his awakening and conversion by means of it. Having engaged several teams previously, I told him I would have to fulfil my engagements. Although others would and did receive the pay, still, he came with his horse and cart, and helped. Being a poor man, it may be said of him, as of one of old, "He has done what he could." The last time I saw him he was about joining the church and the Young Men's Christian Association.

A letter from a "Pilgrim" says:—

"Mrs. —— and Mrs. —— have, I believe, passed from death unto life. A new song has been put into their mouths, even praise to the Most High. It cheers my heart to hear them tell of conquering grace. They both refer to the meetings in the Tabernacle as the means of awakening them from the sleep of death. Does this not

[illegible] your anxious heart! A few months since, these were in the broad road to destruction."

We shall close the testimony on these "after-fruits" with the following somewhat lengthy, but decisive and cheering case of Mr. L——.

"One day, when hurrying along one of the streets of Philadelphia to an appointment, a man came running out of a store, and, hailing me, said in an agitated manner, 'Mr. ——, who was awakened in the Tent, died this morning a very triumphant death.' I was struck dumb for a moment; for I suddenly remembered that I had been sent for to visit him, which I had not been able to do. I was, however, soon enabled to breathe easier when my informant added, 'He died most triumphantly.' We went then together to where he was lying a corpse. The family were much pleased to see me, and desired me to attend his funeral, and furnished me with the following particulars respecting his conversion. When the Tent was first brought into his neighborhood, he, with others, threw out insinuations that it was a money-making affair, &c. But being at length, with the multitude, brought within its ample folds, Providence so arranged it that he heard a sermon from an Episcopal clergyman, in which a most vivid and impressive illustration of the instant necessity of laying hold of salvation was given, as founded on the following thrilling occurrence:—

"On the narrow ledges of the steep cliffs of the Yorkshire coast, multitudes of sea-fowl lay their eggs, by gathering which, some persons obtain a perilous livelihood. It once happened that a man, having fixed in the ground his iron bar, and having lowered himself down by the rope which was fastened to it, found that, in consequence of the edge of the cliff bending over the part below, he could not reach the narrow ledge where the eggs were deposited without swinging himself backward

and forward. By this means he at last placed his foot on the rock, but, in so doing, lost his hold of the rope. His situation was most dreadful! The sea roared hundreds of feet below. It was impossible to climb either up or down. He must soon perish from want, or fall and be dashed to pieces on the rocks. The rope was his only way of escape. It was still swinging to and fro, but when it settled it would be out of reach. Every time it approached him it was farther off than before. Every moment he waited, his danger increased. He made up his mind. The next time the rope swung toward him he sprang forward, seized it, and reached the top in safety. So with the sinner. Hell is below. Death will soon cast you down. But Jesus is near to save you. He invites you to lay hold on him. It is your *only* hope. Grasp him by faith. He will hold you, and save you. But the difficulty and danger are greater every moment you delay. Come to Jesus *now*."

In speaking afterward of the sermon, illustration, and the preacher's powerful enforcement of its moral, he often said, "That rope! I can see it all the time swinging before me, and hear the minister's voice, 'Lay hold, lay hold of the rope! now! quick! lay hold of the rope!'" He often said, "if he knew where that preacher lived, he would walk five miles to see him." "I now understand the object of preaching. When Mr. L—— preached, if he had given but one more invitation I should have been among those who arose that night"—to be prayed for. His mother-in-law says that whenever she came home after church she always found him with the Bible in his hands. He often expressed his thankfulness that he had not been cut down in his sins, but had been spared to make his peace with God. He was impressed with the conclusion that it was not his will that *any* should perish. He expressed great regret in not being made to know the love of Jesus sooner. "If I had only," said

he, "known and felt a year ago what I now know and feel, how much time and opportunity for usefulness might have been improved, instead of being, as they now are, lost forever!" "What a great pity that there are so many idle young men who could find so much true happiness in the service of Christ!" said he. "I have been as blind as a bat. What a mercy it is that I have had my eyes opened before it would have been too late forever!" When speaking of what Jesus had done for him, his eyes always fairly sparkled with gratitude, and the sweet smile playing on his lips gave evidence of the serene, heavenly satisfaction that reigned within. As his dying request, he sent to an acquaintance who had also been first awakened in the Tent (and has since joined the church on profession of faith) the words of that beautiful hymn to read, beginning,—

> "Jesus, my all, to heaven is gone,
> He whom I fix my hopes upon," &c.

On Sabbath afternoon previous to his death, a friend visited him and found him laboring hard for breath. He appeared glad when it was proposed to read to him a portion of Scripture. The first six verses of the fifteenth chapter of John's Gospel were chosen. The circumstances under which the apostles and Christ met were related, and some remarks made on the glory that awaited the Christian, and on the necessity that Christ should go away to prepare a place for his people, that where he is they might also be hereafter. During these remarks his countenance seemed radiant with holy joy, and he exclaimed, "*Oh, that blessed Lamb of God! what has he not done for me! I was such a sinner; but, blessed be his holy name, he has saved me from all my sins. I am now looking forward, through faith in him, to that rest that remaineth for the people of God.*"

When he was asked whether it would not be a source

of consolation to him to know that all his friends were followers of the Saviour who was so precious to his own soul, the expression of his countenance, as he gazed on his much-loved relatives, can never be forgotten by those who were present. "*Oh, yes,*" said he: "it would give me more comfort than if I were rich enough to bequeath them the world with all its treasures." Sobs and tears prevented his further utterance. He had to be restrained from any further effort at speaking, as it prostrated him more and more; but, in the fulness of his heart, he cried out, "I can *pray* for them by *myself.*" This made a great impression on those present,—among whom was one disposed to be skeptical; but even *he* was moved to tears, and determined, by the grace of God, that he too would begin a new life.

A scene on his death-bed is thus described by a Christian friend then present:—"Calling his wife to him, he took her by the hand, and, placing an arm around her neck, said, 'I want you to promise me one thing,—that you will become a follower of Jesus, and then meet me in heaven: if you will do this, I can die happy. Won't you? won't you?' She promised as he requested. Then, looking forward to the time when they should meet in heaven, he repeated joyfully the language of the hymn,—

'Oh, that will be a happy meeting!' &c.

He ended the hymn. It was six o'clock in the morning. The sun was struggling into view above the horizon opposite his dying bed. He requested the window might be opened. Then, clasping his hands, while gazing on the glorious spectacle, he exclaimed, "Glory be to God, the victory is won!" and slowly closed his eyes on earthly scenes, while his ransomed spirit, swift as an eagle, soared away into the light of everlasting day.

CHAPTER XIII.

Confession of Prisoners.

"Let the sighing of the prisoner come before thee."—Ps. lxxi

HE question was asked at th mencement of the Tent-mov "How do you intend to spen time in the winter?" We ans "By endeavoring to reach the poor prisoners who are destit the means of grace." The el article of the constitution adopted at the format the "Tabernacle Association" was as follows:—

"The means to be employed are to be the preach the gospel in connection with the distribution of re tracts; and the particular classes of persons to be r shall be those who absent themselves from the means of grace, as well as the prisoners in our jai the paupers in our poor-houses."

During my travels over the State, I have fou three county prisons in which there is provision ma the spiritual wants of the inmates. As some jail as many as from fifty to seventy prisoners, there is to believe that there are many thousands of these g home-heathen who are never pointed to the si Friend, who are never told of the Fountain open sin and uncleanness, and that

"The dying thief rejoiced to see
That fountain in his day,

And there may we, though vile as he,
Wash all our sins away."

Though covered with a film of crime, they are still immortal beings, and, as will appear in the following communication, have points on which they may be touched, and at some period of their career have been the subject of the Spirit's awakening influences.

Though, as a class, they may be the most hardened, deceitful, and hopeless, yet while in prison there are some favorable circumstances, which ought also to be taken into account. For instance, here they are separated from their wicked associates and other evil influences which are a great barrier to the progress of the gospel among this class when out of prison. How often do the inoffensive young fall a prey to the example and influence of wicked companions, from whom if they could be isolated there would be hope! "Who are the tenants of our prisons?" says a New York writer. "Three-fourths of all our criminals are under twenty-one years of age." Some are homeless orphans who have been sent adrift in the stream of life without a father's or mother's hand to guide the little, frail bark. Such seemed to have been the case with the one whose letter we now give.

"THE SAINTED MOTHER'S CHILD."

"Dear Sir:—I feel very grateful to you for the interest you seem to evince in my spiritual welfare. I am well aware of the importance of the subject. Although it has been my misfortune to be led, in an unguarded moment, to a crime for which I now suffer the punishment, I thank God for the instructions of a pious mother. But, alas for me! I have disregarded her counsel, and acted against the dictates of my own conscience, which has placed me in the position in which you now find me. Dear sir, it makes my heart fill, and my eyes overflow with tears, when I peruse your kind note. It brings to

my memory the many kind advices my dear mother gave me. She is now in heaven. I feel deeply the need of a preparation for death. It has been the serious thought of my soul many a time in this lonely solitude. I have felt the necessity of having a Friend that sticketh closer than a brother, and exclaim, 'Oh that I knew where I might find him, whom my soul desires to love!' Dear sir, I beg an interest in your prayers, that I may be able to believe in Christ."

Often have I thought, when hearing the iron doors of the prison grating on their hinges, If this sainted mother could gaze down from the pearly gates of the heavenly city, what joyful and grateful feelings would swell her bosom as she beheld some ambassador of Christ looking after her sin-sick child and trying to revive and foster the remembrance of parental instruction!

A great reason why many are not brought to repentance in this busy, bustling world is because they will not stop to think. It was when the prodigal son "came to himself" that he said, "I will arise and go to my father." Prisoners, having but little else to divert their minds, *must* think. One who was arrested in his downward career writes thus:—

"I thank the Lord that he sent the strong arm of the law to arrest me from the road to ruin. If they were to come and offer me my liberty on condition that I go out and be as wicked as I was, and give up seeking the Lord, I would say, No. I would sooner die in here."

Though this is strong language, yet an acquaintance for a year, and frequent correspondence, with this prisoner convinces me that he meant what he says. He now professes peace in believing, and only laments that his sphere of usefulness is so limited. When telling him one day what a great work of grace was going on in our land, he *instantly* burst into tears and wept like a child.

Prisoners also daily taste the bitter fruits of sin. One commences his letter thus:—"A repenting sinner, who has been led in darkness and sin until sin has locked him up in prison."

Another thus:—"Dear sir: I did not know that I had such a friend on earth as to administer the things which are needful to cure a *sin-sick* soul." All whom I have ever conversed with bear testimony to the frequent strivings of God's Spirit similar to that contained in the two following communications.

"When," says one, "I look back and see the wicked and sinful life which I spent, I have deserved nothing but death. In my fourteenth year, religious impressions were made on my mind with unusual force. I was unhappy. But I resisted God's Spirit. I thought when I got a little older I would give up to religion. When I was twenty-three years of age, I attended a prayer-meeting. A brother remembered me in his prayers. I was reminded of my promises. The importance of eternal things was deeply impressed upon me. But I thought I would still put the matter off until I was married and got a little more of this world's wealth. But, alas, I now see my folly. 'What will it profit a man,' &c. After I got in here, [prison,] I prayed the Lord to send some one to preach to us. But more than two or three weeks passed before it pleased him to send you. I believe that God appointed you as his shepherd to bring me and others immured within these prison-walls back to his fold. I love the Lord, although I do not feel as yet that I have found peace. I hate wickedness. I believe that in due season the Lord will give me rest for my never-dying soul." He has since professed peace in believing.

CONFESSIONS OF A MURDERER ACQUITTED BY A COURT ON THE GROUND OF TEMPORARY INSANITY INDUCED BY HABITUAL INTOXICATION.

"My respected Friend:—With a trembling hand, I write to you some of my past sinful life. I had pious parents, who did all they could to bring me up in the fear of the Lord. I lived at home till just before my mother's death. I then took to the world, and began my sinful course. I fell in with bad company, and became addicted to intemperance. From one step to another, I went on in my sinfulness, resisting the Holy Spirit and fighting against God. In my sober moments, my convictions were powerful. I knew not what to do. The warnings, admonitions, prayers, and entreaties of friends "would rise up in my mind, and fill me with horror. Then I would drink till nature could hold out no longer. My mind would be quite wrong for some time.

"Six years ago, being greatly under exercise of mind on account of my sins, I betook myself to prayer. I had prayer in my family, night and morning, for eighteen months. I had a happy family. My happiness, however, was soon turned into misery. I went out to work, commenced drinking again, forsook my God, became greatly distressed, and drank until I became crazy. I have had mania à potu four times. The last time I must have committed that awful deed," (murdering his wife,) "when unconscious of what I was doing. I cannot relate any thing about the death of my wife: it is all like a dream to me. She was a dear and beloved wife to me. O my God, forgive me for what I have done unconsciously! O God, have mercy on me! I sincerely hope that all may take a warning by me, and see the fruits of drinking, and shun bad company.

"While in this prison, it has pleased God once more to convince me of my awful condition. My sins and guilt

hang heavy over my head, and I am sinking down under the load. Will God save such a sinner as I am?

"When I go to pray, something seems to say in my mind, 'Your prayers won't be heard: there is no use for you to pray.' But I can't help but pray; and, if I perish, let me perish crying for mercy.

"I crave an interest in the prayers of God's people. May God have mercy on me!"

He tries to express some of his experience in poetry, thus:—

"Oft have I paced this lonesome cell,
With grief-worn cheeks and heaving breast,
And gladly would have found something to quell
Or lull this troubled heart to rest.

"I ponder much on gone-by times,
When once kind friends encircled me,
Supplied my wants, and dried my tears:
Oh, I was happy, blest, and free!

"But Alcohol—deceitful fiend!—
Allured me with his essence sweet.
I only knew him as a friend:
I had not seen his cloven feet!

"O reader, may you never feel
The pain that stings the guilty breast,
The smarting wound that cannot heal,
The troubled heart that can't find rest!"

THE YOUNG DANE.

The following is the most interesting case of any I have ever met with within the walls of a prison. He is a young man of fine education, speaking six different languages,—very amiable, humble, and gentlemanly in his deportment. One day he sent me the following sketch of his life, which will add interest to the subsequent letter detailing his conversion.

Speaking of his school-boy days in Denmark, he says,—

"I remained there four years, and happy, happy years they were! What would I give, could I recall those

times when to-day, after school, we shouldered our green-painted fowling-pieces and went out into the fields and woods in search of boyish discoveries. Or to-morrow we agreed to ascend a neighboring hill, at an early hour, to watch the rise of the sun, and to listen to the enchanting song of the lark rising high, high up to the skies! Alas! it is in vain to wish that all that has happened after that period might only be a dream,—that I soon might awake from it, and find myself once more at the place called my home.

"After leaving my home, my wish being to follow the sea, my father, notwithstanding the remonstrances of my mother, put me on board of a vessel belonging to our port. I made one voyage in it to Riga, and from there to Plymouth. Coming home, I was heartily tired with a seaman's life, and it was easy for my mother to persuade me to give it up.

"I was placed then as apprentice in a merchant's house, dealing principally in wines and liquors,—the latter being manufactured in our own house. Here I remained three years and a half, during which time I had to visit the commercial school daily, even Sundays not excepted.

"By this time the political quarrels between Denmark and her provinces, Schleswig and Holstein, had begun. The latter were in open revolution. Old and young were armed to repulse the Danish intruders; and I need not say that the 'Turners,' to whom I then belonged, were not the last to offer their services. The lamentable end of this revolution is too well known. Peace was restored; but hundreds and thousands had to leave home to seek an asylum in a foreign country, where the vengeance of the Danish king might not reach them.

"The night of September 20, 1849, saw me taking leave of father and mother and from all that was dear to me. They had accompanied me about an hour's journey to a spot where a wagon waited for me. That 'farewell!'

could I describe it? I soon reached Hamburg. From there I went to Bremen, in hope to find opportunity to get to Holland. I had to wait nearly a month before I could secure a passage to Rotterdam. I was there for a considerable time without being able to find a situation; so I concluded to try my fortune once more at sea. The first trip I made was to Odessa; and I remained for the subsequent three years joined to the Mediterranean trade.

"At last I got tired of a seaman's life again; and in October, 1853, I set sail for America. I landed at New York late in December. Only a few weeks after my arrival, I had the good luck (?) to fall in with a young man who was once my school-fellow. Here he occupied the post of a bar-keeper in an emigrant-house. Through him I got acquainted with a Mr. B——, who, on hearing that I could play the piano tolerably well, told me that he could procure a situation for me as music-teacher in a boarding-school at R———. Although it seemed to me quite a curious step from being a sailor to a music-teacher, I consented to accept it. Accordingly I set out with my new friend for his home. The next day I was introduced to the Principal of the boarding-school. When the ringing of the bell in the evening announced that supper was waiting for us, we went down to the dining-room, where we found rather a large company. When seated, imagine my surprise: they did not immediately commence to eat, but sat a moment in silence, and then one of them offered a prayer. Then the eating commenced; but, instead of tea, a glass of cold water was handed to me. My astonishment was great. (Please remember that I had just come from Holland.) After supper, Mr. H—— read a chapter of the Bible, and then they sung a hymn. When this was done, all arose. I thought all was over now; but I was in error. Every one kneeled down, and prayer commenced again. I was in the greatest perplexity. Having never seen the like, I did not know what to do; but

[illegible]

[illegible] I did not consider

it as a holy day, but as a day of pleasure, and did not improve it much better than these gamblers; yet I could not help but look at Sunday as by right belonging to me.

"I went to Charlotte, N. C., where I, in partnership with another young man, commenced to work a gold-mine. Yet strong equinoctial gales set now in upon me. In vain did I do every thing in my power to avoid shipwreck. Disaster followed disaster in quick succession. Unsuccessful in our mining-operations, we soon lost whatever we possessed; and humbly, with a carpet-bag in one hand and a stick in the other, I departed from Charlotte, where not long before I had entered full of confidence.

"I took the road to Salem, where, I was told, was a settlement of Germans. I found the settlement, but no work. Farther and farther I went, till I reached Richmond, Va., about two weeks after I had departed from Charlotte. I found some countrymen of mine, who persuaded me to give instruction in music,—piano and guitar. I had a few pupils, but was remunerated so poorly that, tired of such a situation, I left, flattering myself that in more Northern States it would be easy for me to find employment. Oh, could I have known at that time what was in store for me there! Neither in Washington nor in Baltimore could I find what I wanted,—work. But in both places did I stop long enough to reduce considerably the little money I had raised by selling my watch and some of my clothes. I reached Philadelphia. Again I tried to find some employment, and was quite near to effect it with a milkman; but I had only the suit of clothing which I had on. This was sufficient to make my appeal unavailing. How many are there who estimate a man by the clothes he wears, who cannot conceive that even under a patched coat there may beat a heart as sensible as their own! Three nights and two days I wandered about the streets and suburbs of Phila-

begging without a house to live, and a brick-yard for my bed. Will you believe me, sir, that when lying out there, with bricks for my pillow, my thoughts took flight far, far over the sea, where yet a dear father and mother lived?—that I then recalled the happy times of my youth? No one but he who has been in such a forlorn condition can feel those pangs which then almost break the heart.

"Forgive, when I happen to remember. Till then, though wicked in so many cases, had I never felt the pangs of conscience for being dishonest. That day which ran, yes, to my miseries, and the afternoon found me in prison. Miserable, wretched in the highest degree as I was, still, yes, yet had I learned that it lightens the stroke to draw near to Him who handles the rod. You know what happened since: permit me, therefore, to withdraw.

"——— ———."

After he left Philadelphia, he stole a traveller's valise, to prevent actual starvation,—on account of which he was imprisoned for six months. When leaving the prison, he writes as follows:—

"Dear Sir:—Long before I received your esteemed letter, did I cherish the hope to see you once more in here, and to hear you preach the word of grace and eternal life to those who, more than any others, stand in need of it. None but he who is separated from the world, locked up in a lonesome cell, degraded in the eyes of every man and his own, and, above all, troubled everywhere and all the time by a guilty conscience,—none but he who has stood on the outmost point of despair,—can so fully comprehend the value of the words you preached to us; nor can any thing in the wide world afford us so much consolation, or restore to us peace of mind, that jewel which is more precious than all the diamonds and rubies of earth.

"It would be in vain even to try to describe to you the

state of my soul before I heard you preaching, showing us, and pointing out to us, the only way to get peace, and the way to salvation.

"It is true, dear and affectionate parents, and a teacher whom I shall ever remember with gratitude, did every thing in their power to fix in my soul those religious principles by which only real happiness can be reached. But this is long since.

"It was not long after I had departed from home and entered a sphere widely different from that I had left, that I, among other companions, forgot those excellent prescriptions which I so often had promised never to forget. But let me pass over a time on which to look back I cannot help but feel disgusted and heartily ashamed. It was not always so; and, if I find myself on a better road, I owe it to you, who first awakened in me those reflections which have led me to take refuge to the word of God, and helped me form the purpose to be a true and faithful follower of our Saviour Jesus Christ, who invites us, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' 'I came not to call the righteous, but sinners to repentance.' Believe me, sir, I find in those delightful words a comfort I never experienced before. Conscious of my guilt and many transgressions, I daily pray to Him who knows every thought in my heart, that his grace may lead me to true repentance; that he may give me strength and wisdom to avoid and conquer those temptations which before made me sink from day to day further down to eternal destruction. That I now have come to the consciousness that I would have been unavoidably lost, that I have been turned into a better path, and that I now enjoy the hope that God's mercy will also be extended to me, sir, is the work of your preaching, and, particularly, the fruit of the kind words you once spoke to me when you came to my cell.'

If Christ did not overlook the thief on the cross, the Samaritan adulteress at the well, or the avaricious Zaccheus on the tree, surely, having his Spirit, we should likewise seek to raise the fallen and cheer the faint. In proportion to the amount of effort put forth in this sphere, we have been much encouraged.

Some for six, others for nine months, have given very creditable evidence of thorough conversion. In one of the jails visited, the jailer states that, while passing through the hall in his "stocking-feet," he often finds the prisoners on their knees in the cells, and at all hours of the night hears the voice of prayer. After preaching in jail a few evenings since, a prisoner handed me twenty-five cents to be used toward defraying the expense of the Tent-enterprise next summer. He has recently professed conversion, and gave this spontaneously as a token of gratitude for what great things the Lord had done for him. What makes it more interesting, he earned the money by working "over time" in the prison; and this is the first cash donation the treasurer of the Tabernacle has received for this year's campaign. This prisoner has spent part of his life among the Indians, and, speaking their language, desires to go and preach Christ to them as soon as liberated.

After preaching one evening, a prisoner called me to his cell and handed me the note, a fac-simile of which is given herewith. It will be readable, if the "how" is taken for "who" in the original.

THE GRATEFUL PRISONER.

The gratitude of another is expressed in the following communication. Having every reason to regard him as a brother in Christ, and knowing him to be homeless and friendless, I offered him some assistance, when he burst into tears, shook his head, and said, "You must not think that my letter was prompted by such sordid motives."

Whome it may corncern. thare
is joy in heven over one siner
that repenteth Glory be to God
I G. K. doath rejoyhs in the hope
that my sins wich are meny are
all forgiven in the blud of the
lamb I how had made my bed
in hell for I had no hope untill
last sabeth october 24, 1858 when
joy came into my hart and I fell
upon my neas and pord out my
hart to god in praer an praes
till twelve o clock that nite
I write this to encurege thos hou
Come here to prech eney one that
wood like to come and pray with
me I shall regois It is hard
work for me to write Come
and se me and I will tell you
all about it G... K....
the cheaf of siners.

"Sir:—I feel deeply how much I owe you, and I anxiously waited for an occasion to tell you how gratefully I am impressed with the sense of the service you have done me. But in vain did I wait all summer to see you again. I often thought to write to you; but, doubting that a letter from a man in here might be agreeable to you, I did not venture to execute my design. But on receiving your kind letter my doubts were dispersed, and I hesitate no longer to address these few lines to you as a proof of my thankfulness,—as a proof of a grateful mind. Dare I hope that it will be accepted?

"A few weeks more, and I shall go forth from this place, a stranger, not known by any one, destitute of almost the most necessary articles relating to the exterior, but rich in hope and confidence in Him who leads the way of every pilgrim. Dare I, dear sir, entreat you to unite your prayers with mine to the Almighty, that he may support and uphold me in time of affliction, strengthen my faith, and guide me to a secure port?

"I cannot conclude without assuring you that your name will ever be dear to my memory, and that I shall constantly pray that our heavenly Father may crown your labor with his best blessings.

"Accept, sir, the overflowings of a grateful heart, and believe that I shall strive with all my might to merit the endearing appellation of 'Friend,' as you have addressed me.

"Being only very imperfectly acquainted with the English language, I have been unable to express myself equal to the feelings that have called forth the above letter; but I doubt not you will kindly excuse me in consideration of the intention I had in view.

"With perfect esteem, I remain, gratefully,

"Your humble servant,

"_____ _____."

CHAPTER XIV.

The Art of Winning Souls: or, How to be Successful Gospel Fishermen.

"He that winneth souls is wise."—Prov. xi. 30.
"Follow me, and I will make you fishers of men."—Matt. iv. 19.
"From henceforth thou shalt catch men."—Luke v. 10.

THE above texts constitute an ample justification of these and other plans to reach any and all classes of our fellow-men whom the ordinary ministrations of the gospel fail to reach. While the gospel is a message to be carried, a message to be spoken,—and spoken instantly in season and out of season,—it is to be spoken aptly, to be skilfully and rightly divided, that each may have his portion in due time. How *can* this be done unless the children of light aim to emulate and even outstrip in wisdom the children of this world? What save the wisdom of "wise master-builders," the wisdom of practised fishermen and anglers, who readily seize every hint, who study to adapt their efforts to the habits of the fish they would catch?

Accordingly, among the requisites of a skilful and successful fisherman, it is necessary—1. *That he go where the fish are*, and not merely cast in his net and wait for the fish to *come*. "*Go* ye into all the world,"—"*Go* out quickly into the streets and lanes, highways and hedges," is the language of the Master.

It was well said by some Romanists who were present

at a meeting by the "way-side," in answer to some who reproached them for going to Protestant service, "It is not we who go to the church: *it is the church that comes to us.*" And where should the angler drop his hook, or the fisherman spread his net, but wherever he knows the fish to be? It is too true that many, very many men will not come to the church: therefore we must go to them. As it happened once to a man in the Far West of our country. A colporteur came to him and asked him to stay overnight. The old farmer replied by asking him, "Are you a minister?" "No, sir." "Well, you may stay, then." After a while he began to tell his story. Said he, "I once lived in New Hampshire, but I was tormented with ministers; so I went off into the western part of New York and bought the best farm in all that region. But in about two years there came along a Methodist minister who wanted to stay all night. He was forerunner of a legion. Then I went to Ohio and bought a farm; but I had not been there six months before another minister came there. I then came to Iowa, but had not been here two weeks before they came here also. Finding I could not get out of their reach, I made up my mind I would not receive them into my house." At this remark, seeing there was a peculiar expression on the face of the colporteur, the old man said, "You told me you were not a minister?" "I am not," said the colporteur. "What are you, then?" "A colporteur." "What is that?" "A person who carries good books and tracts round, and who seeks to do the souls of men good by personal conversation and prayer." "Oh, then you are worse than a minister," said the old man: "I cannot keep you overnight, sir." And he refused to keep him.

It is thus a fact, tested by experience and the word of God, that the carnal mind is *enmity* against God,—that "the natural man receiveth not the things of the Spirit, for they are foolishness unto him." If the souls of men are

naturally so diseased that they have no taste, no relish for spiritual healing, that they will not take a step to seek the balm of Gilead which alone can save them, care not to go where they may hear of that great and good Physician who can heal them, have we, who have been healed,—we, who have health and know its value and necessity,—a *right* to neglect them? Can we? Will we? How criminal such conduct would appear even toward the *bodies* of men! Is a child sick?—has he no desire for a physician, no relish for the medicine left by him, and neglects to take it? Do we say, "Child, here is what may cure you. It is near you, within reach, by your side. If you do not wish to take it, then leave it, and die"? Your neighbor's house is on fire, but he is asleep, is not conscious of his fearful position. Who dare say, "If he wants to see his danger, he can: he need but open his eyes, and he can see the sparks ascending: if he won't wake up, let him be burned: I am free from guilt"? *Would* you be? Ah, no! Mere compassion would prompt you to *go* to the house, and if one set of means would not rouse him you would try another and another. If one knock or call would not do, you would try again and again. Yes, you would work on until you died trying, or he were dead or rescued. Would you not? Then, by the worth of the priceless soul, by the love of Immanuel, who poured out his blood to redeem it, let his love for the souls of men fire yours to love as he did. Let his love ever constrain you to be wise in winning the souls of your fellow-men. When you think of how you shall be free from guilt in this respect, think of Paul, who could say, "Wherefore I take you to record this day *that I am pure from the blood of all men*," and then think how he labored at Ephesus, a city wholly given to idolatry,—when he could say, "By the space of three years I ceased not to warn every one

publicly, and from house to house, night and day, with tears." Did he not go where the fish were?

II. Wise fishermen *use all the various kinds of means and appliances to catch the different kinds of fish.*

Shall the children of this world in their generation be always *wiser* than the children of light? Does not this justify much thought and labor, much pain and prayer, much sympathy and pliability in adapting the best means to accomplish the best ends? Was not this the practical, the every-day spirit of that man of God who could say, "Necessity is laid upon me; yea, woe is unto me if I preach not the gospel! Though I be free from all men, yet have I made myself *servant unto all, that I might gain the more.* And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law. To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might *by all means save some.* And this I do for the gospel's sake, that I might be partaker thereof with you." Oh, were such a spirit to animate each one that reads this page, (and why not?) what might not God's all-abounding grace enable you to do for your fellow-men before you leave the world? How many souls might you not lead to Jesus, who should follow you, or go before you, and welcome you to heaven? Are you willing to be saved alone,—willing to look all through the New Jerusalem and not meet *one* whom *you* were instrumental in saving?

III. Wise fishermen *promptly*, and in *active, obedient faith, follow the directions of the Master.*

"And Jesus said, Launch out *into the deep*, and let down your nets for a draught." (Luke v. 4.) "Cast your net on *the right side* of the ship, and ye shall find." (John xxi. 6.) "Master," said Simon to Jesus,

[illegible] all the night, and have taken nothing: [illegible] I will [illegible] the net: and they cast [illegible] on the right side of the ship. And [illegible] they enclosed a great multitude of fishes, and their net brake and filled both ships. And all were astonished, and wondered at the draught of fishes which they had taken. When and where, and by whom, was it ever shown and experienced that faith in Christ's word, being as it has indeed been powerless and vain, When has truth spoken in love been spoken in vain? When is spoken and sought in effectual fervent prayer to Him whose word it was, has it proved unavailing? When has truth been found to be weakness, or humanity, and it have lost its loveliness, prayer its omnipotence, faith its divine energy, truth its omnipotence? Time is short, very short! Salvation's work is great, very great! The world lies in wickedness. Death is mowing down saint and sinner by annual millions. "In my Father's house are *many* mansions." His heart is large. "He desireth not the death of a sinner." Hell, too, is large and bottomless, and the way to it is not only *broad* and wide, but crowded by earth's myriads pursuing and *pressing* their fatal march with hurried steps!

The destroyer of the race (and he but one of legions and principalities and powers) is wide awake, and, with the untiring activity of a spirit and the malignity of a fiend, is walking to and fro, "seeking, as a roaring lion, whom he may devour." If these things are so, does it not behoove Christians to make the most of time, probationary time,—to make the most of their power with God in prayer,—to make the most of their efforts to lead lost souls to the only Saviour,—to make the most of every sacrifice to people earth with saints,—to thin out the multitudes from the broad way to destruction and crowd with converts the strait road to heaven? Can *less be wisdom?* Oh, the responsibility of life! Who

needs be idle? Who would play the fool when unnumbered souls are to be rescued?

Now, I do not ask what would be the amazing results should all Christians, in every neighborhood, village, town, or city in our land, just begin to-day to live out in love the spirit of these two verses that once dropped from our Saviour's lips:—"*Go out* quickly into the *streets* and *lanes* of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." "*Go out* into the *highways and the hedges*, and compel them to come in, that my house may be filled." I do not ask the reader to think how soon all our various places of worship would be filled to running over, nor how soon halls and theatres, engine and hose houses, school-rooms, club-rooms, and even bar-rooms, through the power of sympathy, persuasion, and kindness, could be brought into requisition to accommodate the numbers of both sexes and all ages thus compelled, attracted, won, to meet and join in supplication, thanksgiving, and praise. I do not ask you to think how practical, or how blessed, or how lovely, all this would be; but I would most earnestly ask, will not *you* think of and ponder this one thing, viz.: "*With God's aid, I will resolve to do what I can to comply with my Master's directions;* who knows what I can do? I know not myself, and never *shall* know, till I try. Yes, *I will try!*" Do so, my brother, my sister: your example may provoke and rouse another, and his, another, until hundreds and thousands are imitating you, blessing you, and thanking God for resolution and example. Do so, and soon it will be known in heaven and on earth that the Lord has indeed raised up a generation of *wise* fishermen to cast in the gospel net, and has sent forth a willing, working host of laborers to reap the great whitened harvest-field, the world.

CONCLUDING REMARKS.

It may be well enough to have costly and gorgeous churches wherever it can be afforded; but they will not achieve the prime object of the Great Teacher,—to *carry* his gospel to the ends of the earth and preach it as a witness to all nations. Churches are rather the result of the spread of religion. "*Go* ye out into all the world, and preach the gospel to every creature;" then, as a necessary consequence, churches will be built. The laborious missionary, stopping under a banyan-tree, and commencing a discourse to one or two listeners, increasing, perhaps, to a dozen or twenty, does his duty unquestionably under the circumstances: and the preacher, whether in Christian or heathen lands, resorting to the market-place or highway, does well. Yet the portable Tent, we think, excels all other methods in efficiency and usefulness, from the following indications.

1. The Tent is respectable, and yet not so intensely so as to repel the humbler classes of society. In the Tent are no distinctions: high and low, rich and poor, all stand on an equal footing—all have an equal right, equal privileges and advantages. "Union" is its motto,—oneness, equality, fraternity; Christ and salvation alone, its object. It therefore attracts the *poor*, and does not repel them.

2. The Tent is common, and yet not *so* common as to be degrading. The rich man, and men who by circumstance stand above their fellows,—who would disdain, perhaps, to stand in the common market-place or on the highway,—will go unhesitatingly to the Tabernacle, because it is sufficiently respectable to admit of their doing so. The *rich*, therefore, and higher classes are not deterred from but attracted by it.

3. The Tent has with it accommodations operating as *inducements* to *all* classes to attend, which no other

agencies short of the church possess. It has shelter from the sun's rays, the rain of heaven, and the dust of the highway. It has seats and a platform, and the means of lighting and seeing at night. You can sit and sing, and join in all worship, just as you can in a church.

4. But a stronger consideration is one which contains within itself an appeal to the sense of respectability of the common people. The portable Tent is, to all intents, a *church;* it has been dedicated to religious uses; and in going to the Tent the people feel that they are going to a sacred place for a sacred purpose, and are already the better disposed from this feeling to behave with decorum and to profit by the exercises there. They begin to respect themselves as objects worthy of the regard for their immortal interests which the preparation of the Tabernacle, with all its appointments, evinces. They feel an interest and respect for themselves—they feel like going to church—when going to the Tent; and yet in such a way that, by the same feeling, many of them would not be drawn to the house of God.

5. Its adaptation to all classes and conditions of society is another strong consideration in favor of the Tent as a preaching-place. Here all can come without annoyance from the disorderly, for there is just restraint sufficient in the whole arrangements and regulations of the place to check all tendencies to this end, while perfect ease and freedom to every one still prevail.

CHAPTER XV.

The Future.

HAT this will be we cannot say. Neither are we anxious to know; "for we walk by faith, not by sight." Believing that this whole movement is of God, we are willing to trust it in his hands. "This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us. And, if we know that he hears us whatsoever we ask, we know that we have the petitions that we desired of him." 1 John v. 14, 15.

The providential character of this whole enterprise is the most marked and interesting feature of it. At its commencement, nothing was known of the approaching revival which made it practicable and expedient to enter theatres, taverns, opera and fire-engine houses for the worship of God, and which demanded loudly some such instrumentality as the Tabernacle to reach the multitudes perishing in the highways and hedges. Yet Providence had suggested and brought into existence this very gospel-machinery some six months before,—an appliance which most aptly fitted in with the exigencies of the times, and which was already equipped for operation when needed.

At the time it was first talked of, short-sighted men thought it very inopportune and chimerical; and some of my brethren went even so far as to express sympathy for me on account of the evidence of mental aberration

they thought I was thus giving, and sought to influence me by the tears of my dearest family connections.

The Young Men's Christian Association had assumed the expense of this enterprise only for six months. At the expiration of that period the work had but fairly commenced at Quakertown. As it was stated that the Association had not the funds to continue the operation during the winter, I was thus brought into a "strait." The voice from heaven seemed to be, "*Go forward.*" Thus we went, therefore, believing that the same pillar which had gone before us both by night and day would lead us safely through the Red Sea of trial. And so it has proved. Friends among the "Friends" were kindly raised up by Providence, who have proved to be "friends in need," and thus "friends indeed."

As the work during the fall and winter was in the country, and especially as the whole movement was originally designed for the State at large, we could not expect that the Association, having their hands full with their great work in the city, could attend to operations extending over the State.

Accordingly, a meeting of friends of the Tabernacle was held at Philadelphia on the 14th of January last, at which the Rev. J. F. Halsey, of Norristown, presided.

After remarks by two infidel and other converts, as well as by some ministerial brethren, three hundred and fifty dollars were pledged at once to meet the current expenses; and all the business-affairs of the Tabernacle were transferred to an executive committee, composed of Joseph Parrish, M.D., James E. Bower, and Robert Pearsall Smith,—this committee to have power to add to their number as they may deem best. Horace J. Smith (505 Market Street) was then elected permanent Treasurer. The members of the committee belong to different denominations. Believing that the less machinery there is for such an itinerant movement the better, the committee

have adopted the following items of agreement, which are the same in substance as those adopted at the first meeting of the Tabernacle Association.

"I. Agreed that any brethren may participate in the services of the Tabernacle, who confess salvation by Jesus Christ and by him only, and who are manifestly qualified by the Holy Spirit for giving public testimony, without distinction of sect or official position.

"II. Agreed that all such who officiate in the Tabernacle be advised to preach 'Jesus Christ and him crucified' alone; avoiding any reference to subjects involving denominational differences of opinion, or any which have merely a moral bearing.

"III. Agreed that, regarding it as the Lord's work, we look to the voluntary offerings of the Lord's people alone, for the means to carry it on. No debts shall be incurred; and, should the means fail, the work shall be suspended.

"IV. Quarterly accounts shall be printed of all receipts and disbursements; and the account-books shall at all times be open to the inspection of contributors."

When the disciples were on the mount and found it "good to be there," they said, "Let us build three tabernacles;" and we, having found the tabernacle a hallowed place because of God's presence, would also say to our brethren, "Let us build three tabernacles,"—not for Moses, Elias, and Christ, but *all* for Christ. There should be several for the city of Philadelphia alone, which it is hoped the Young Men's Christian Association will set in motion; one, too, for the German sections of the State, and one for the English. Inasmuch as the farmers generally have but little to engage their time and attention during the winter, and as often, when cold weather sets in, means ought to be on hand to continue the work, (for example, as at Quakertown last fall,) and *for* various other reasons, I have long thought it very

desirable to have a movable tabernacle constructed, which could be used winter and summer, and have at length a plan by which such a one can be erected, at but a trifling additional expense. As soon as the Lord shall move upon the hearts of any of his servants, it shall be at once sent forth on its mission.

The plan is simply this. To have the large platform of the summer tent so made that it can be used as the *floor* of the winter building. The tops of the benches to be ploughed and grooved, and used for the *sides* of the winter tabernacle. The side-poles of the Tent for the upright joist of the sides. The seats used on the platform in summer for the same use in the winter. The two large centre-poles of the Tent to be sunk into the ground at each gable-end, and connected at the top with an iron rod, thus to support the roof, which is to be made of some water-proof material, which in the summer would answer for the curtains partitioning the platform from the main body of the Tent. The canvas of the Tent would be hung under the roof and along the sides of the building, and thus form, as it were, the plastering of the building. Thus the interior would have an exact appearance of a Tent, would be proof against cold, rain, and snow, and, admitting of stoves, would be as comfortable as any other building. It would be so constructed that all the materials requisite for the summer Tent holding an audience of two thousand would be necessary and could be turned to good use in the winter building, to hold three hundred, with the simple addition of a door and three windows. The poles, benches, platform, &c. would of course all have to be made with special reference to this winter structure.

With the advantage of our previous experience, I believe that such a building could be erected at an expense of one thousand dollars.

The seal of Heaven having unequivocally been given

to the expediency and usefulness of this enterprise, we feel constrained, by the love of Christ and of perishing souls, to seek to multiply similar instrumentalities as far and as fast as God may incline the hearts of his servants to furnish the means; and to this particular branch of the work I shall devote much of my time in the future. There is no doubt but that several hundred Tents could be usefully employed in the various towns and cities of the United States, and might be equally blessed with the one whose brief history is given in this volume. If so much, with the blessing of God, may be accomplished with *one Tent in nine months*, how much may we not hope and expect from many Tents in many years? As has been shown in this book, persons have been reached, and, we trust, converted, who had not been to church from fifteen to eighteen years,—one who, before coming to the Tent, had never heard a Protestant sermon or read a chapter in the Bible; another who had never bowed his knees in prayer. The Universalist, the Unitarian, the skeptic, the infidel, the gambler, the drunkard, the drunkard-maker, the disciple of Tom Paine, have all in the Tent been found sitting at the feet of Jesus, clothed and in their right mind. But are there not tens of thousands of these different classes still to be reached,—classes who stay away from other places of divine worship, and yet are attracted to the sound of the gospel by the novelty of a Tent-Church?

We do not, of course, wish to disparage other heaven-blest instrumentalities which are also reaching many of this class, or to say that this is "the mode" to convey the gospel to the destitute. "The eye cannot say unto the hand, I have no need of thee; nor, again, the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble are necessary." Without the least interfering, we believe this means is destined to be a great auxiliary to the Church in building up the kingdom of Christ,—a John

the Baptist in the wilderness,—the voice of one crying, "Prepare ye the way of the Lord; make his paths straight."

While we go forward in this arduous and very responsible work, we ask the prayers and sympathies of God's people of every name. If this enterprise does good, if it demolishes the kingdom of Satan, we must expect to hear the *hiss* of the "old serpent,"—the *roar* of him who, "as a roaring lion, walketh about, seeking whom he may devour." "The carnal mind is enmity against God" still. Though the serpent's head is *bruised*, there still remains alive the natural enmity between "the seed of the serpent" and "the seed of the woman." If in times of special religious interest it is not eradicated, it seems to be aroused to unwonted activity. "For the natural man receiveth not the things of the Spirit of God; for they are *foolishness* to him."

Bitter persecution has always attended the reviving influences of God's Spirit,* and, having ignorance, preju-

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* The language of Scripture is very explicit on this point:—"All that will live godly in Christ Jesus shall suffer persecution." (2 Tim. iii. 12.) Says Christ, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but, because ye are not of the world, therefore the world hateth you." "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake; rejoice, and be exceeding glad; for great is your reward in heaven."

When the preaching of Paul endangered the craft of Demetrius, it is said, "Some therefore cried one thing, and some another." The force of some of the "cries" at the present time may be judged from the following specimen.

One citizen complained to another of our evening services as being very dangerous to the morals of the community, when he was answered by the latter that there was no reason for *him* to find fault; "for," said he, "you know very well that you and I have often sat up at the tavern nearly the whole night playing cards." Similar opposition was manifested in the days of Whitefield, as may be judged from the following.

"At the inn," says he, "there was an unhappy clergyman who would not

dice, and superstition to contend with in many sections, (as may be judged from our past experience given in Chapters II. and IV.) we look for nothing else; but, as we advance "to the help of the Lord against the mighty," we would adopt the language of the great apostle:—"And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify of the grace of God."

In connection with every general outpouring of God's Spirit there has always been increased zeal on the part of God's people to convey the message of salvation to the masses.

In the great Reformation the new instrumentality which gave an impulse to the wave of salvation was the recently-invented printing-press; in the days of Whitefield and Wesley, field and street preaching; and so of other seasons. The first move of Whitefield which opened the door and led him to that great field of usefulness he afterward occupied was thus suggested. When making collections in England for his projected orphan-institution in America, some asked him, "Why go abroad? Have we not Indians enough at home? If you have a mind to convert Indians, there are colliers enough in Kingswood."

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go over the river on the passage-boat because I was in it. 'Alas!' thought I, 'this very temper would make heaven itself unpleasant to that man if he saw me there.' I was told that he charged me with being a dissenter. I saw him, soon after, shaking his elbows over a gambling-table.

"As God's word increases, so will the rage and opposition of the devil. Scoffers seem to be at a stand what to say. They mutter in coffee-houses, give a curse, drink a barrel of punch, and then cry out against me for not *preaching* more morality."

"I thought," says he, "it might be doing the service of my Creator, who had a mountain for his pulpit, and the heavens for his sounding-board, and who, when his gospel was refused by the Jews, sent his servants into the highways and hedges." So one day, after much prayer, and many inward struggles, he went to Hanham Mount, and there, under an old sycamore-tree, preached his first sermon in the open air to about a hundred colliers. As the news of these meetings spread, his audiences increased, till he at length addressed nearly twenty thousand persons. Says he, "The first discovery of their being affected was in the white gutters made by their tears, which plentifully fell down their black cheeks as they came out of the coal-pits. Hundreds and hundreds were soon brought under deep convictions, which happily ended in sound and thorough conversion."

Can an enterprise of this kind, and additional ones, be sustained by simply looking to the Lord to influence the hearts of his people to give?* This was the question asked at the commencement of the Tabernacle. It had been previously asked in our efforts with the Highway and Hedge Pulpit and other evangelist labors, when we

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* As some of the readers might like to know the various items and probable expense of a year's campaign, I will give the following estimates.

To hold three daily services for the vigorous prosecution of the work on so large a scale, four men are needed,—viz.: The services of a superintendent, his assistant, and two men as watchmen and laborers. To erect and take down a Tent of this size, extra help is needed temporarily. Other items are such as grading the lot and covering it with sawdust, the board and traveling expense, portage of the Tent, light, wear and tear, advertisements, tracts for distribution, postage, printing of programmes, reports, &c. &c. The total for *twelve months*, at the lowest estimate, will be about $3000. Estimating the average attendance for twelve months as we did for the six months, we would in that period reach in the aggregate some three hundred thousand hearers. All donations given to this enterprise, either for the current expenses or toward the getting-up of other Tabernacles, will be thankfully received and promptly acknowledged by the Treasurer.

went forth simply in the name of the Lord. This book has already answered this question. With the blest experience of the past, we may with cheerful eyes look forward into the vista of the future, however dim, and sing,—

> "His love in time past forbids us to think
> He'll leave us at last in trouble to sink;
> Each sweet Ebenezer we have in review
> Confirms his good pleasure to help us quite through."

What has been the testimony of God's people in all ages of the world on this subject?

David says, "Trust in the Lord and *do good:* so shalt thou dwell in the land, and verily thou shalt be fed."

Christ asked his disciples, "When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing."

In modern times, the most wonderful exemplification of this subject has been given for the past twenty-five years in the "Narrative of some of the Lord's Dealings with George Müller,"* of Bristol, England. As but little has been published in America in relation to this singular providence, I do not know how I could better close this volume, and encourage the faith of the reader, than by giving some extracts from his life.

A writer in the "National Intelligencer," before giving a short account from "Chambers's Edinburgh Journal," says, "This narrative strikingly illustrates how much good may be accomplished by a single philanthropist, without the aid of any of those exterior or adventitious helps which are commonly deemed indispensable to the accomplishment of enterprises dependent on public favor and co-operation for their success." An extract from the narrative will prove its truth.

"In the neighborhood of Bristol, England, exists an

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* A few copies have been imported, and are for sale by Smith, English & Co., Philadelphia.

institution but little known to the general public, yet of such a singular nature that it may be fairly classed among the wonders of the age. It is situated at Ashley Down, one of the most beautiful suburbs of the city, and is simply and unobtrusively named 'The New Orphan-Asylum.' Within its walls three hundred fatherless children, aged from a few months upward, are fed, clothed, and taught. And all this is done, without any regular funds or subscribers, by a man who neither does now, nor never did, possess any property or pecuniary means. Nor has a single shilling ever been solicited for its support; for the New Orphan-Asylum is *founded on faith.* This statement will probably raise a smile of incredulity; but it is nevertheless a fact which cannot be gainsaid. *There* is the extensive range of buildings in substantial stones and mortar; there, too, are three hundred living witnesses, the recipients of its bounty and protection. And on every Wednesday the doors are thrown open to all who choose to inspect for themselves this monument of love and charity. The staff of teachers, nurses, and servants is large and efficient; the mental and physical wants of the children are amply provided for, and their comfort most sedulously studied; and all this, as many well know, has been brought into existence *literally out of nothing.* Doubt it not. Were you as incredulous as Thomas, yet must the evidence of your senses convince you of the reality of this extraordinary fact. Seek not to explain it away, for the truth of the history attached to that asylum is incontrovertibly established.

"Frequently the last crust of bread and sip of milk was consumed; and Müller *never contracted debts.* Over and over again the daily record commences with, 'Not a penny left;' and there was no treasure to draw upon except *the inexhaustible fund of faith,*—a fund which indeed appears to have fully answered every demand upon it, for the

wants of the day were always fully supplied. In 1845, Müller first began to conceive the idea of building an asylum for the accommodation of three hundred orphans. 'I judged,' he says, 'that the cost would be £10,000; and on November 4, I began asking the Lord for means.' On the following 10th of December, £1000 came to hand. 'When this money came,' he writes, 'I was as calm and as quiet as if I had only received one shilling; *for my heart was looking out for answers. Therefore, having faith concerning the matter*, this donation did not the least surprise me.' Other donations followed, including a second sum of £1000, on the 30th of December; and then he relates how he, '*having asked the Lord to go before him*, went out to look for a piece of ground' whereon to build. The building, which with the land cost eventually upward of £15,000, was commenced in July, 1847, and in June, 1849, the children were removed to it. Little more than twelve months elapsed ere Müller began to contemplate an extension of his work; and, undeterred by the absence of visible means, the frequency of pecuniary difficulties, or the magnitude of the undertaking, he determined to build another wing, capable of receiving over four hundred orphans. The first donation for this purpose was ten shillings! But, nothing discouraged, he persevered; and in May, 1852, the building-fund amounted to £3530 9*s*. The next year this amount had increased to £12,531. In 1854, upwards of £5000 was added; and in 1855, the sum in hand being £23,058 12*s*., the new building was commenced, and is at this present writing on the point of being opened for the reception of the forlorn little beings for whose benefit it is designed."

I have just received Müller's Annual Report of last year. He thus speaks of the realization of his wishes,—the answer of his prayers:—

"*After* having been sustained by the Lord above

twenty-four years in this work, I sit down to write the Nineteenth Report of this institution, in *the very house* for four hundred *additional* orphans which the Lord *has* enabled me to build, fit up, and furnish by faith and prayer. Great, very great, has been the help which he has been pleased to grant me during the past twenty-four years. In the Twelfth Report I gave minutely the reasons which led me to seek to build, in dependence upon the living God, premises large enough to be able to accommodate *seven hundred more* orphans in addition to the three hundred then under my care. In the previous reports I detailed how the Lord had been pleased, *in answer to prayer*, to send one donation after another, and how, on May 26, 1857, I had actually received for this object £31,817 1*s.* 11*d.*, [near $150,000.] I now proceed to relate minutely how since then God has been pleased to provide with means for the building-fund." After going into details, showing how wonderfully the Lord had answered his prayers, he gives the principles on which this great work is carried on:—

"1. I never apply, by letter or personally, to any one for means; nor have I any agents whom I request, directly or indirectly, to ask for means for the institution; but I spread the wants of this work, either alone or with my fellow-laborers in prayer, before God; or they may pray in secret for help; or many other Christians who feel interested about this work may pray for its being supplied with means. And thus alone, in answer to prayer, am I supplied with means.

"2. The reports are written to give an account of my stewardship, to give information of the work as to its enlargement, as to its operations, as to the blessing of the Lord resting upon it; and these reports he no doubt uses frequently as a means of supplying us with funds for the work; but the reports are NOT my confidence.

"3. When I need funds, or any thing else, for the work,

I give myself unto prayer for *every thing* I need. I give myself unto prayer for fellow-laborers, for suitable servants, for the preservation of the buildings against fire, for the health of the children, for rain when the cisterns get dry, &c. I pray especially also, day by day, for the eighty-two preachers of the gospel whom I seek to assist by means, &c." After stating that the current expenses are about $1500 per week, he says, "Suppose little or nothing should come in for some time: we should only give ourselves to prayer for means, and trust in the living God, who has the hearts of all in his hands, and to whom all the gold and silver belong. And this mode we have pursued without the least wavering for more than twenty years."

Toward the close of his report he says, "Without any one having been personally applied to for any thing, the sum of £102,714 9*s.* 6*d.* [about half a million of dollars] has been given to me for the orphans as the result of prayer."

Such statements certainly show that "the effectual fervent prayer of a righteous man availeth much," and tend "to strengthen the faith of young or weak believers, and to teach saints generally how blessed it is really to trust God for every thing, and an unbelieving world that there is reality in the things of God."

Let him speak for himself as to his *motives.* "At the time the New Orphan-House was being built, there were about six thousand young orphans *in the prisons* of England. By God's help, I will do what I can to keep poor orphans from prison." Again: "What have I done, that men should praise me? I have only sought to be used as the honored instrument of saving young children, who have neither father nor mother, from sin and vice." Lest any should suppose, from the large amount mentioned as one contribution, that such alone were received, the writer proceeds to say, "The amounts vary from a *single farthing* to

thousands of pounds; and the receipt of a copper coin or the presentation-cheque of five thousand pounds is recorded in a uniformly grateful strain. Nor is it to money alone that assistance is confined. One gentleman offers his services gratuitously as an architect, and another as a surgeon. Another gives glass for the windows; others send jewelry and ornaments, silver spoons and teapots, watches, gold and silver, old coins and needlework, to be sold for the benefit of the institution,—donations in almost every conceivable form. Thus the Lord, in the greatest variety of ways, supplies me with means, for the greater part through persons whom I have never seen, often whose names even I do not know. I dwell upon this fact, to lead the reader to own increasingly the hand of God in this work; for I desire that *he* may be honored, that his hand may be recognised, and that attention may be drawn to *him* and not to me. I simply desire through this work to direct the attention of those who need it to the precious truth that *God is unchangeably the same*, and that those who take him at his word, as given to us in the Holy Scriptures, will find how unspeakably blessed it is, even for this life, to do so." "This," he continues, in conclusion, "is the writer's statement, after having acted upon these principles *for more than twenty-five years.*"

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